STUDENT RELATIONSHIPS

WALTER G. CLIPPINGER

To my precious friends-in-
Christ Jesus our Lord
Alice and George Hundley
(see p. 134, also
opposite ch. 1 — ")
(xx)
my love and prayers for
you now & forever-
yours-in-agape fellowship
-Eleanor Beatrice Madden
Jan. 29, 1965

STUDENT RELATIONSHIPS

AN ORIENTATION COURSE FOR COLLEGE FRESHMEN AND HIGH SCHOOL SENIORS

BY

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WITH AN INTRODUCTION BY

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TO THE FRESHMEN OF OTTERBEIN COLLEGE

WHO, BY THEIR INTEREST AND COÖPERATION,

HAVE INSPIRED THE AUTHOR,

THIS BOOK IS DEDICATED

PREFACE

The purpose of this book is what its subtitle suggests, a course in orientation for college freshmen. It is an attempt to give the college freshman his bearings. The author has a conviction that for want of proper guidance and warnings in the very beginning of their career, many freshmen get a wrong start which leads them into habits which ultimately ruin their academic career. The method is practical and comprehensive. It does not aim at an introduction to science or courses on evolution, such as are used so helpfully in certain institutions. The aim is social and not academic. It deals with the student's relations to himself, to his associates, and to the higher things of life. It is the outgrowth of a series of lectures and discussions conducted by the author with freshmen in his own institution. Some of the material was taken and transcribed by a stenographer in the familiar style in which it was delivered to the students.

Although the book is the outgrowth of an experience of twenty-five years as a teacher and college administrator, it does not claim entire originality. Much of the material is the result of conscious or

unconscious reading or assimilation of other men's materials. For some of this, credit has been given, but it is impossible in every instance to give proper recognition.

In its printed form it is arranged so as to be adapted to the use of either students or college instructors in conducting similar courses. At considerable labor, a wide range of references, cross references, and quotations is appended. The bibliography is extensive but not exhaustive. It aims to include a reasonable list of books and articles, both old and new, which bear on the inspirational as well as the practical side of college life. It may be used, therefore, in a threefold way, as a teacher's manual or guide, as a textbook, or as a book of readings for students. It would serve a useful purpose during freshman week or as an orientation course throughout the year. If the reader and user of this book derive as much pleasure from it as the author did in producing it, all will be amply repaid.

W.G.C.

Otterbein College
Westerville, Ohio
August, 1926.

INTRODUCTION

Despite the primitive views of certain sentimentalists, there is nothing so essential to the welfare of our democracy as the training of its leaders. Without intelligent and skilled guidance, this country would, to say the least, find itself in a parlous situation. At the present time especially the individual is prone to view all effort at social control as an interference, if not an actual menace. There is to-day, as seldom before, imperative need for trained and devoted leadership, possessed of ideals and of adequate knowledge, which can guide and direct through persuasion and ability to secure respectful attention.

In our past history this need seems to have been most amply met through the medium of colleges and universities. Other agencies have occasionally contributed instances of outstanding leadership, but these cases have been relatively so rare as to constitute only exceptions to the rule and to warrant but little consideration. (Where one man has risen to prominence without going to college, two or three hundred leaders have apparently been developed by it.)

Doubtless much of this showing made by the colleges has been due to the factor of selection. Butter is manufactured from cream rather than from skimmed milk. Until comparatively recent times college admission was largely confined to young men with social traditions and intellectual forebears and to those few who had, by some fortuitous combination of nature and circumstance, been enabled to forge to the front through inherent intelligence and strength of character. While college training has always contained a residue from tested thinking and disciplines of the past, the ground of its maintenance has frequently been traditional and lacking in discriminative reflection. Little or no consideration has been given to case study and individual development, and the curriculum has too often been a product of custom and the more aggressive specialists.

Certainly at the present day, when such vast numbers are eager to obtain the benefit of college training, and the world of action for which they are being prepared is so complex and baffling, it behooves us to strengthen our offerings in every way and to guide the students wisely in their collegiate life. Only by the utmost effort and the greatest care can we hope to leaven the lump and enable our product to compete successfully with

modern conditions. Throughout academic history we have never before known the student to be in such need of sound advice and wise direction from the beginning of his life on the campus. For the sake of preserving our democracy, quite as much as for his individual success, he should receive skillful guidance in his social and moral, as well as his intellectual relationships.

This little book by President Clippinger is, therefore, most timely. Similar treatises have been produced at various times, and those by Canfield, Thwing, and Hyde have attained a degree of interest and popularity that has enabled them to survive until today. At present many of the writings by Meiklejohn and Hawkes promise an equal longevity. Doctor Clippinger has not hesitated to utilize these and other works in his book, but his presentation is mainly the product of his own experience and is an outgrowth of a series of informational and inspiring talks given to freshmen of Otterbein College each year. It is as rational and wise as the author has proved to be in his contact with students and others in administering the important office that he has now held for nearly a score of years.

Student Relationships is an eminently practical work and is well named. It deals with the right relations of young men and women in college with

themselves, their associates, and higher things. In a series of fatherly talks President Clippinger discusses such subjects as the reasons for going to college, getting adjusted, how to study, the recitation, examinations, books and the use of the library, ethical qualities, and religion and life. Especially significant and sagacious in this "scientific age" is his treatment of intellectual reconstruction and the need during this period of internal storm and stress for holding to some of the eternal verities. The treatise is throughout brief and right to the point, and it is simple and direct in style. It deals with all the most interesting phases of a student's life, and is written in an interesting and appealing way. A specific set of references is presented at the end of each chapter, and a longer, though clearly bed-rock, bibliography closes the work. Topics are also suggested for class discussion or private study, and the book may be used as a teacher's guide, a text, or a reference work.

Taken as a whole, *Student Relationships* seems an invaluable contribution to the literature of academic life. It deserves a prominent place on the book shelves of all college libraries and may be read with profit and interest by professor and student alike. For the last named individual it may well serve as a *vade mecum* to guide him

through the difficult times and places in his new life on the campus, and can be placed on his study table for continual thumbing during his first year of residence. In a word, it will, above all, do its share toward guiding and shaping the leaders of the next generation and performing a genuine work for democracy.

State Education Building,
Albany, New York,
August, 1926.

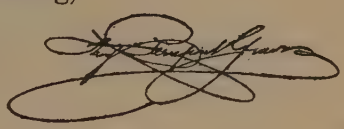

TABLE OF CONTENTS

CHAPTER PAGE

PART I. INTRODUCTORY

1. Why Go to College? 1
2. Getting Adjusted 9

PART II. RELATIONS TO SELF—PERSONAL

3. Bodily Conditions 19
4. Intellectual Problems 29
5. Note Taking 38
6. How to Study 49
7. The Recitation 68
8. Examinations 78

PART III. RELATIONS TO OTHERS—SOCIAL

9. The Facts and Functions of the Group 87
10. Miscellaneous Social Relations 100
11. Some Old-Fashioned Ethical Qualities .. 107

PART IV. HIGHER RELATIONS—TO RELIGION AND IDEALS OF LIFE

12. Religion 117
13. Religion and Life 127

Bibliographies

Books 133
Magazines 136

Index 143

OFF TO COLLEGE

I set his room in order
On that bright September day,
And I handled all his treasures
In a helpless sort of way;
Books and pictures, scattered letters,
Someone wrote in girlish glee,
And a diary far too precious
For a mother's eyes to see;
Cast off shoes and belts and collars,
All were put aside to stay;
For I set his room in order
When my laddie went away.

I set his life in order
When my laddie was a child;
Crooked ways I straightened for him,
Wounded feelings I beguiled.
May the hand that in his childhood
Lay so trustingly in mine,
Reach out upward through the darkness
To a Guidance all divine!
Keep him safe, O heavenly Father,
Keep him strong and true today;
And grant eternal victory
To the lad who went away!

—May Griggs VanVoorhis.

By courtesy of International Journal of Religious Education.

Chapter 1

WHY GO TO COLLEGE?

In the early days of the American college, the number of young people who went to college as compared with the population and as compared with those who attend today was relatively small. The numbers were restricted to men alone and of these, they were restricted to those who were preparing for strictly professional work. With the coming of the rights for women and the rapid development of social and scientific interests, institutions have developed in number and variety of type, courses and curricula have multiplied, aims and objectives of education have changed so that the entire purpose of a college course must be recast and stated in terms of needs of modern society. Because of this complexity and variety, it is not easy to answer the question: Why go to college? When colleges and courses were few and restricted to the liberal or cultural subjects, it was easier to give a reason.

The following splendid statement of the purpose

of a college course was given by President William DeWitt Hyde:

> "To be at home in all lands and all ages; to count Nature a familiar acquaintance, and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life, to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are cultured—this is the offer of the college for the best four years of your life."

Perhaps no better statement of the cultural purpose has ever been given. This, however, is a very practical age. Young people are thinking of life in terms of salaries, of service, of vocations, and professions. They think of a college course as preparing them to do something rather than to be something. This is entirely worthy, but it is unfortunate that our young people have so nearly lost sight of the cultural or liberalising purpose of a college.

One should ask: What will a college do for me and, What will it enable me to do for others? What new information will it give me? What new emotions will it awaken and what new forces

of character and conduct will it set in motion for me?

Self-realization or self-expression are fine terms to reveal the significance of a college course. Yet even these may lack in definiteness and concreteness.

Approached in a different way, if you were asked why you go or should go to college, some of you might answer that you go because it is customary to go. The time was when a college graduate or student in any community was a rare person. For only a little over half a century have women been attending colleges either with men or in women's colleges. Now nearly as many women as men attend college. If you had lived in those earlier days you would have been compelled to give a reason for going to college. Now it is different. Larger numbers of young people are attending high schools, and an ever-increasing proportion of their graduates go to college. In many graduating classes forty, fifty, or even sixty per cent of the members attend college. In the country at large, one out of two hundred of the population, or about 600,000 young people, are in colleges and universities. Thus it becomes a popular thing to go to college. Once the college man was the exception. Now he is commonplace.

Herein, then, lies the danger. To go to college

is the popular thing. Many of your relatives and friends go. Why should you not go? Why not follow the procession? Why not? Certainly to join the great throng of fine young people simply because they are moving to the college is not unworthy in itself, but one ought to give a better reason than that it is a community custom. If you have not already done so you will do well to pause long enough to give an account of yourself by asking what a college is, what it is for, and why young people should receive a college training. Then ask with all seriousness, writing the answer down, if you choose, the reason why you should go to college.

It is to be feared that some young people do not have much motive in going to college. They are sent and do not go. Because of ambitious parents who are solicitous about the social standing of their children they are sent to institutions of high repute often at large expense. To respond to the wish of your parents in this matter is highly commendable, but in itself it is not a sufficient motive.

It is quite probable that a large number of young people are in college for a good time. Young people are entitled to a good time. The joyousness of youth finds full and free expression at this age in a group of young people of the same age and of like mind. However, many col-

lege customs have taken on such high color that their glow and glamour have a tendency to intoxicate the unwary and unsuspecting and often, too, alas, the otherwise serious-minded youths who are not on their guard. College styles of dress, college customs and conventions, the rushes and the parties, the dances and the frolics, the clubs and the fraternities which furnish means of expression may be and often are the means of downfall for many an innocent but worthy young person. The very day on which I am writing this I saw the dealers deliver to a gentleman a beautiful and expensive automobile. With honest but misplaced pride he informed me that at Easter time it was to be given to his son in one of the large eastern schools, and with some feeling chuckled, "Won't the kid be pleased when he gets that?" Yes, he will be pleased, I said, but what about the boy? If I wanted to make sure of ruining the chances of my own boys away from home at college I should buy for each of them a beautiful automobile. It would do the rest.

A student is entitled to a good time in college, but he must first determine what constitutes a genuinely good time and even then it should be properly related to the more serious affairs of school life.

Some of you think of a college course as a means

of procuring a professional or technical training or at least of laying the foundations of such training for later training.

Still others of you determine the value of a college course in terms of knowledge, of power, of leadership ability. You ask, What intellectual stimulus will it quicken, what emotions will it awaken, and what motive powers will it release in me? After all, the college makes the largest contribution to one's life when it sets in motion new trains of thought, quickens our finest sympathies, and fires us with a passion for the largest possible service to the world.

The next problem to be solved is the selection of the particular college. You will ask, What college shall I attend? Shall it be a large or small institution? Shall it be the so-called country college or the city institution? Shall I attend one of the expensive type or one with more modest charges? Shall it be near home or shall it be a more distant institution?

Or, you are now in college. Having selected it out of the five hundred or more institutions of higher learning it now becomes you to magnify your own choice. From day to day its worth will gradually dawn upon you. As you develop in scholarship you will discover its quickening influence on your intellectual life. Its moral stand-

ards and ideals will likewise impress themselves upon you. The institution should develop in you a deep reverence for things religious. As you participate in athletics or other student activities you will likewise feel the throbbing of the life of the college in your soul. If all these things are contributing in rightful measure you may be sure that this is the college for you.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. What is a college? Is there any difference between a college and a college education?

2. Who should go to college? Should all young people who have a four years' preparatory course go to college? If so, or not, why?

3. What is the value of a college course? How do you estimate its value? In terms of money, in happiness, in culture, in knowledge, in service, or what?

4. Why did I select this particular college? Because of its size, its location, its curriculum, its faculty, its athletics, or some other feature?

5. Is it the college for me? If so, why?

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Chapter 2

GETTING ADJUSTED

1. Expectations, surprises, and disappointments.—2. Differences between college and outside world. Likeness. College a preparation for life and life itself.—3. Physical adjustment to campus.—4. Intellectual adjustment to campus.—5. Adjustment to roommate and to others. Difference between being a leader in a small high school and a mere individual in a large college group. New alignments everywhere.

The first few weeks in a college student's life are momentous. As if by magic he enters a new world. This is a new world of things and of folks. It is a new world of customs and ideals. Although this transition is necessary and makes its rightful contribution to the life of the student it is attended with great peril. For some young people the thrills are too great. The dizzy heights to which they are suddenly swept are too rarefied for them. They get dizzy and fall. The great freshman mortality in many institutions is due not merely to poor preparation and low scholar-

ship but equally to lack of social and moral adjustment. Fortunate indeed is that student who has sufficient mastery and control of himself to adjust himself to these new elements during these wonderful first days.

You have been looking and longing for months, perhaps years, for this experience. Your expectations have been high. Perhaps you have never been on a college campus, and you are somewhat shy and timid. Some of your expectations are being realized; others are failing. You are met at once with surprises and disappointments. Unless you have the guiding hand of a good friend confusion attends you on every hand. You will find differences and likenesses between college life and that of the outside world. The same human passions, tendencies to both good and evil prevail among college students as among others. Let no shock come to you during these days of irregularities and inconsistencies in your fellow students. College experience is not only a preparation for life. It is life itself. In my own college days a capable young fellow who prided himself in his high profession of preparation for the ministry was chided by a fine young woman for a piece of questionable conduct. He replied haughtily that it does not matter much what one does in college, just so he deports himself properly after he gets

out in the world. But does it not matter? College grades are recorded on the books of the institution; college conduct, on the tablets of the memories of one's associates. Of the two the latter is the more indelible.

These adjustments take various forms. There is the physical adjustment to the campus and its surroundings. The selection of a room, and a boarding place, the direction and distance of the buildings, the accommodation of one's body and mind to his own study room, the regulation of one's eating and sleeping and habits of exercise, all have their bearing on one's happiness and success in college.

But more important is your intellectual adjustment. This implies more than the selection of courses and instructors. It is the mental attitude you take toward your new environment. Will you become an inquiring, open-minded searcher after truth or a sponge, absorbing only what is brought within your mental reach? Do you propose to be an aggressive purveyor and practicer of truth or a clam to close in upon it for your own satisfaction?

The purpose of this course is to orientate the student. To orientate is to face the orient, that is, the east. To face the east is to get one's bearings. The most important adjustment is not

physical, but intellectual. "As a man thinketh in his heart so is he." "Out of the heart are the issues of life." Practically your whole career is dependent upon your attitude and approach toward the intellectual problems of college life. There will be new subjects and new approaches to old ones. You will find a greater freedom and independence of thought and action on the college campus than in the preparatory school. This is granted to you in part by your instructors and it is due in part to your own natural intellectual development. In your high school you were inclined to accept without criticism and challenge what your textbook and teacher declared. Now you are beginning to do some thinking for yourself. It is quite possible, however, that this conscious freedom may lead you into an attitude of antagonism toward all accepted truth. This freedom must be tempered with reason, sympathy and common sense. Freshmen may come and freshmen may go, but truth will stand forever. You may think, as Job said to his friends, that wisdom will die with you. Some of it at least will remain after you have passed on.

Nevertheless the glory of the young person of college age, coupled with his college experience, is the opportunity it gives for new adjustments of thought, feeling and action. Many a young

college student is ruined by the "slant" his intellect gets during the first few months of college life. Most young people are greatly helped by their emancipation from social tradition and intellectual mechanism.

Possibly for the first few weeks the most confusing and embarrassing experiences will arise from an effort to make proper social adjustments. There is an adjustment to the entire college group. In the larger institutions there will be a perfect sea of turbulent, seething humanity. One is never so lonely as when in a vast crowd with no one to whom he can speak with freedom. In the smaller college the case is different. There is more intimacy and ease of contact. In both types, there is a temporary loneliness amounting in some cases to homesickness. There is a vast difference between being a leader in a small college and a mere individual in a large college group.

Besides the adjustment to the crowd, there must also be an adjustment to the individual and to the smaller group. The selection of a roommate and adjustment to him is of great importance. The close contact from living two in a room and sleeping, sometimes, two in a bed—a very bad practice—demands some fine adjustments of a social nature to avoid friction and severe clashes.

If there should be fraternities or other well-defined social groups, you will face the problem of selecting one of them and of being selected or, alas, being rejected by it. More will be said on this subject later.

Thus you will see that physical, intellectual and social adjustments are necessary on every hand. Is it any wonder that young people make some mistakes in these trying first days?

In closing this chapter I venture to mention a few warnings and hints. Just as a transformation of bodily and mental functions is taking place within you, so you will be confronted with a new world of folks and ideas. If you have beauty, social qualities, wealth or marks of intellectual or athletic ability, you will probably be given much attention in the very beginning. If you belong to the common average or fall below you may feel neglected. Now is the time you are in danger of losing your head, on the one hand drunk with a sense of popularity and on the other, depressed with a sense of being overlooked. Now, if ever, you need the guiding hand of a wise friend and counselor. For the first time in your life you are cut loose from old moorings. You feel like trying your new wings as you are pushed from the parental nest. You are taking a great hazard but

wings were made for flying. Happy are you if in this new venture you maintain enough poise and dignity to steer you safely over the unsteady currents of unseen but certain risks of these early days of college life.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. What were your mental pictures of college life before coming? What did you think of most—social pleasures, athletics, your physical comforts, or your intellectual work, lessons, recitations, records, and grades?

2. Have you met with any surprises and disappointments? What? Have you found it difficult to get adjusted to your new life? Why? Have you any suggestions of ways in which faculty or upper classmen may help new students get over hard places in college life? What are the causes of homesickness? What are the cures?

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PART II

Relation to Self-Personal

There are three definite relations a student has in college, as elsewhere in life: his relation to himself, which is personal; his relation to others, which is social; and his higher relations, which are religious.

The six following chapters discuss his personal relations, that is, how he may deal with himself in order to get the most out of college life.

Chapter 3

BODILY CONDITIONS

Eating, sleeping, exercise—the place of athletics—other physical habits.

The body is the physical organ through which one achieves intellectual results. A student has a solemn obligation to himself to protect, preserve and develop to its highest usefulness the instrument by which he accomplishes his life's work. Length of life, degrees of happiness, and intensity of service are largely dependent upon one's physical condition. On the other hand there are numerous instances on record of men and women who have made brilliant and permanent contributions to the fields of science, art, and literature who were frail of body and often defective in one or more of the important senses. These, however, are exceptions, and even they were obliged to conserve what strength they had by the most rigid discipline.

Habits of eating have much to do with the normal functioning of the bodily organs and the

general nervous system. On leaving home one's habits of eating may be improved or they may deteriorate. If you board in a well-regulated club or in the college commons or dining halls, the probability is that a well-balanced diet, carefully prepared and regularly served, will be planned and that every advantage will be provided for your physical well-being. Even this is no guarantee of healthy, normal digestion. Many students deliberately omit meals or gorge themselves between meals. College girls are in the habit of indulging in confections, sometimes spending as much money per week as the price of their meals. This violation of one of nature's important laws has its reward in various nervous disorders which sometimes lead to permanent illness.

Next to irregular habits of eating, or perhaps worse in some cases, is the habit of late hours and consequent loss of sleep, or, what is really as bad, oversleeping in the morning. In the first case drowsiness and nervous irritability the following day, coupled with attendant liability to other physical disorders, make the student a good subject for sickness or disease and a poor subject for intellectual progress in his school work.

"Early to bed and early to rise
Makes a man healthy, wealthy, and wise."

This is a maxim which has more truth than poetry in its lines.

The observance of these rules is no guarantee of success but it is certainly one of the necessary conditions of success. Just enough exercise—not too much—is always necessary for the best work. Most young people do not need to be exhorted to take physical exercise. Nature is so careful of their needs that she has provided in the normal young person enough stimulus within the body and mind to drive the student to physical activity. Youth, buoyant with new life, naturally turns to exercise as a playful kitten or a gamboling lamb on the green.

All well-regulated colleges provide for regular, systematic exercise as a part of the educational program of the students. The nature and amount of this training is usually based upon the physical and intellectual needs of the individual student. Nevertheless, however well regulated the program may be and however careful the director of physical activities, there are some things the student must do for himself.

Exercise is for two purposes: for physical training and for recreation and relaxation. One purpose is for the building of a strong and vigorous body. Proper development of the entire muscular system through normal functioning of the circula-

tory system, the lungs and the digestive apparatus, depends in large measure upon the amount and kind of healthy exercise the student takes. Exercise is also a relief to a fagged brain. Unless under extreme necessity, one should never study consecutively and intensively, more than two hours at a time. Even within this period brief intervals of change of occupation prove helpful. Fifteen minutes of a brisk walk will bring one back to his desk with fresh vigor and alertness of mind. This advice is not meant to be license for the woolgathering type of study so characteristic of many young people.

A serious danger with some young people is that of over exercise. This is especially true of skilled athletes. The thrill of the game, consciousness of winning skill, the urge of the coach, the cheering from the bleachers, and in some cases the prospect of material reward, so stimulate some young people that they lose sight of the real purpose of training and are motivated only by the lesser objectives and ideals of the games.

The disproportionate amount of time given by many to the sports is also harmful to the best interests of the student. The rewards at the end of the day too often are an exhausted or emaciated body, an overstimulated heart, a mind stimulated with the excitement of the game, and a shaky

nervous system. The rewards at the end of a season or a school career, are athletic heart, broken bones, and a deranged arterial and muscular system.

These comments are not meant to reflect upon the place of athletics in an educational system. Rightly regulated and properly distributed athletics are a legitimate and desirable feature of the educational program of any school. They serve the purpose of physical training, they provide healthy, happy recreation, and serve to unify and intensify school spirit whether conducted within the college circle or in intercollegiate relations.

The evils of modern athletics lie in the tendency to excesses. These excesses tend toward professionalism on the part of both coach and players. They also tend toward commercialism. Football and basket ball particularly have ceased to be college sports and have become public games. From games they have come to be huge spectacles for the amusement and entertainment of vast crowds of spectators who come long distances to see the contests. The result of this is that massive and expensive stadia must be built to accommodate the crowds, the crowds pay the price, and the college must produce the team. In the excitement of such keen competition both players and spectators are driven to the extreme limit in the desire

to win at any cost. Gambling, drinking, and other excesses follow. Thus a vicious circle is produced which leads many colleges into immoral excesses from which it is hard to withdraw.

As freshmen, just entering upon your college career, you will do well to choose some sports fitted to your taste and physical ability and develop reasonable skill, at least enough to yield profitable exercise and a fair amount of pleasure. You will also do well to determine for yourself how far you will allow yourself to be swept by an appeal to your vanity by both college and public sentiment into the mad maelstrom of athletic excesses. The welfare of your bodily, mental, and moral well-being is at stake. Give them a chance.

There are still other physical habits which must be regulated or curbed. There is no question that the use of tobacco in its various forms has greatly increased among college men and women in recent years. There is some question whether the use of alcoholic beverages is increasing. The strong probability is that there is far less drinking than there was a decade ago, and at its worst, there is much less drinking among college men than among young men generally. The great majority of college students are strict abstainers, but why should not all be? Whether for stimulant or narcotic purposes, the indulgence in these things is a silly

habit, to say nothing about their deadening effect upon both mind and body and their ultimate destruction of the best qualities of student life.

Need I say anything about personal impurity, about the enervating effects upon both mind and body through the imagination as well as actual practice? Need I remind intelligent young people who love beauty, strength, and alertness of the body that nothing is so weakening and deadly in its effects as the indulgence of impure thoughts and deeds in both personal and social relations? It destroys self-confidence, weakens the will, breaks down all the finer sympathies and ideals, and makes the mind a prey to a dozen other attacks from within and without.

One of the greatest American college students of this generation, Hugh Beaver, son of Ex-Governor Beaver of Pennsylvania, then a student in Pennsylvania State College, set for his rules of life and wrote on his White Cross pledge card:

"My strength is as the strength of ten,
Because my heart is pure."

"I, Hugh McA. Beaver, promise, by the help of God:

1. To treat all women with respect and endeavor to protect them from wrong and degradation.

2. To endeavor to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding upon men and women.

4. To endeavor to spread these principles among my companions and try to help my younger brothers.

5. To use every possible means to fulfill the command, 'Keep thyself pure'."

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. In your experience as a student have physical conditions contributed to or detracted from your success?
2. What do you know about the physical condition of eminent men and their habits? William Rainey Harper, Thomas Edison, Cardinal Newman, Steinmetz?
3. Name some concrete examples of the effect of exercise, of over exercise, of tobacco, of drink, on the student.

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Chapter 4

INTELLECTUAL PROBLEMS

1. Purely intellectual.—2. Practical: eating, sleeping, finance, social life, friendships.—3. A student's budget: Earning money, saving money, spending money; student debts, individual and organization. 4. Reading: More careful reading, faster, more in quantity. 5. Higher grade work. 6. New amusements. Cure: establish new habits.

Your intellectual problems will be of two sorts. The first group of problems will be purely intellectual and the second will be practical problems which require an intellectual solution. To be sure, we must keep in mind that all our problems with life, in their last analysis, are intellectual. They are intellectual as they bear upon the care of the body; they are intellectual as they require social adjustments, and they are intellectual as they require religious adjustments. However, let us look at the problems which are of a purely intellectual nature, and which require thoughtful and discriminating judgment for their solution.

In your college days you will be constantly con-

fronted with new bodies of truth. This truth will come through the study of natural science, social science, and through the study of religion. In the field of natural science you will come in contact with the world of things. In the field of social science you will come in contact with the world of folks and persons. In the field of religion you will deal with theological concepts and ideals of life. In proportion as your knowledge of things and of men has been small, so will your horizon be small. As your knowledge increases your horizon will enlarge and as your horizon enlarges your perspective and view of life will change. It will require something of intelligent poise to prevent your throwing overboard many of your intellectual concepts formed in your home and community life. Many young students are inclined to break with the past and adopt wholesale all new ideas as they come from the text or the teacher. It is a mark of intellectual sobriety and stability in a student if he is able to reckon carefully with all conditions old and new.

The age in which we live is scientific in its tendencies. The microscope and the telescope have done much to reveal to us the marvels of the material world in which we live. Likewise we have begun the examination of the human mind itself. Intellectual tests and measurements are in vogue

everywhere, and it seems as if nothing is hidden from the mind of man.

To be able to relate properly all these material phenomena with the invisible, spiritual, ideal world, becomes one of the tests of our American students. One cannot afford to accept everything as it comes from the textbook and teacher, nor can he afford to reject it. To work it over in the crucible to his own mind and make it a part of himself is the very test of the student. The student must be a thinker.

"Back of the beating hammer by which the steel is wrought,
Back of the workshop's clamor the seeker may find the thought.
The thought that is ever master of iron and steam and steel
That rises above disaster and tramples it under heel."

So back of every process, every act of life, every program and plan we have, there should be real thinking.

There are three great levels of the nervous system. The lowest of them all is that which responds only to instinct; blind creatures of nature's mechanical laws are the lower animals. Human beings are still possessed of some of these marks of the lower stages of existence. There is a higher level on which the individual responds to the strongest and the most recent impulse.

Many of the primitive and lower orders of human kind are directed by these mental attitudes. The more intelligent and the better educated we are the more we are guided by higher levels of thought, such as deliberate judgment, refined discrimination, and complete control of the mind.

Your college education should enable you to rise to this high third plane of intellectual achievement where your training is master of your body, where your intellect and judgment control your passion, and where your reason reigns supreme in all your conduct and behavior.

A second set of intellectual problems is more practical and has to do with the everyday routine of your life processes, such as eating, sleeping, finance, social life, the development of friendships. Most of these activities are finally reduced to the plane of mere habits, but ordinarily they require an intellectual solution and they present an acute problem. They do not become habits until the solution of the problem is discovered and applied over and over in daily practice.

After all, our habits are the result of oft-repeated single acts and the original act may have been the result of an initial intellectual effort on the part of the individual. Eating, sleeping, and numerous other common daily activities have become largely automatic and require a mini-

mum of conscious mental effort. A good student is one who is constantly solving problems which require mental effort, but he is also constantly working them over into well-formed habits to be set aside for use on a moment's notice.

Very little, if any, original intellectual effort is exercised by the lower animals. Most of their activities are the result of instinct and impulse, and perhaps habits of a very low order. All the way, then, from the plane of animal life to the highest intelligence, are varying degrees and qualities of intellectual effort.

At every step of the way you will be confronted with the necessity of solving a new and unexpected problem. New situations arise, some of them acute and perplexing. You have no precedent to follow and no habit of life on which to rely. What shall you do? Think! Think hard. Think soberly, and deliberately. In the managing of your finances, the regulation of your social life and the selection of your companions, you will often be put to a severe test. For the first time in your life you are on your own mettle.

All this will require careful organization of all your mental processes. You must develop good business habits. If you must earn some of your own money you must do it with reference to your

budget of time for study, your sleeping and recreation hours. Many new opportunities will arise for spending money, some of them legitimate and others harmful or useless. Here it will be necessary to exercise the utmost care in spending your money only for those things which are most worth while. Perhaps you have a weekly or monthly allowance from home, or perhaps your father has established a bank account for you with full liberty to draw on it as you choose. In any case you will do well heroically to establish habits of thrift, economy and wise spending.

In this connection, it is well to warn you against the unethical and unbusinesslike practice of accumulating student debts so common in many college communities. This practice among individuals unfortunately often spreads to college organizations until the whole campus is in bad financial repute. As a cure for some of these irregularities, some colleges have inaugurated "pay up day," a time when all accounts among individuals and organizations shall be squared. To develop good business practices among student organizations, many institutions have inaugurated a uniform system of accounting with a general manager or committee appointed by the faculty to see that no debts are incurred. This works well where it is carefully promoted.

Another intellectual problem which must be reduced to a habit is new methods of reading. As a high-school student you were not required to read much or refer to many books. You perhaps have been accustomed to read slowly and rather carelessly. Your assignments and library references are much longer in college. They are almost appalling. You are inclined to complain about it and become discouraged. What shall you do about it? Develop new habits of study and reading. Your reading must be more careful and more rapid. It is very interesting to note the different rates of reading among students. Numerous tests and experiments have been made with repeated efforts at reading. The results are very interesting. It will at once be seen that there is great economy of time in rapid reading, provided there is proper relation between speed and comprehension. Some students read, like children, a word at a time. Others read by phrases or sentences, and still others a line or two at a single glance or eye movement. President Roosevelt was an omnivorous reader and a very rapid and versatile one. This doubtless accounts for his remarkably versatile mind and his many-sided interests and great usefulness. It is said that he read literally an entire page at a single glance.

Mr. John Adams, author of the book, "Making

the Most of One's Mind," says, that the rate of an average reviewer's reading is eight words per second or 480 words per minute, and that the quickest readers he knows can read an ordinary novel, or 100,000 words, in about two hours. He cites an exceptional case of a professor in Ireland who can read 4,200 words per minute or a novel of 100,000 words every twenty minutes. While you may never be able to attain a reading record like this, you should be able to improve on any record previously established so that you may be able to facilitate all your processes of work.

This all suggests, then, that right in the beginning you should make an heroic effort to establish new standards of work in all your studies. Lift yourself immediately to a higher plane. Establish new records. Set new goals. Quicken your life with new ideals and purposes for scholarship standards. If you do this and keep at it for a semester you will discover that these efforts may gradually be turned over as habits in the making and that they will later become your friendly, full-grown allies, ready at all times to serve your intellectual needs.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. The chief business of the college is to train a student to think. Defend or refute this by your own arguments and illustrations. What is the relation between right thinking and right feeling; between right thinking and right conduct.

2. Have you experienced any radical change in your intellectual and emotional attitude toward life in recent years. If so, what?

3. What relation is there between correct thinking and your business habits? Your social life? Your reading? Your friendships?

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Chapter 5

NOTE TAKING

1. Lecture Notes. Importance of a skeleton outline. 2. Library Notes. Title of book, author, preface, contents, bibliography, standard form of reference.—3. Laboratory Notes. Neatness, accuracy, completeness, ink, good diagrams.

The ability to take notes, to transcribe them, to interpret them, and to apply them, is valuable to the college student. Unfortunately very few students come to college with a high degree of skill in note taking. In fact, it should not be required, to any great extent, of students below college rank. Likewise, no undergraduate should be expected to take notes as fully as students who do graduate work. The method of instruction is different and requires that the graduate student have special ability in the taking and transcribing of notes. I have discovered that the student who is not trained in the taking of notes in his college work is badly hindered in pursuing graduate work. Without reflecting upon my own

undergraduate training, I found myself greatly handicapped in the graduate schools because I had not developed the art of rapid note taking and of quick analysis in my college days.

The taking of notes will fall into three distinct classes. First: *Lecture Notes.* By lecture notes I mean such as you take from the talks of your instructors or public lectures. There are two habits which I may warn you against: first, that of taking notes so freely that your mind is diverted from the main drift of the lecture, and, in the second place, that of taking them so scantily that after a brief time you are unable to understand them. It is a mark of ability to be able to discriminate between the important and the unimportant elements of instruction. Ordinarily only the leading thoughts of the instructor or lecturer should be recorded. Illustrations and applications can be filled in, or at most a simple catchword or phrase is all that is necessary to identify this material. These lecture notes should help you to organize the thoughts of the lecture into a systematic and unified form for later use. Your notes should have symmetry and should hang together in an orderly fashion, not merely as a string of beads, but there should be definite articulation and orderly sequence of thought. If you have your notes in a concise and logical form you will

develop a system which will continue to become efficient throughout life.

Another important advantage in note taking is the value they may prove to be when reviewing your material. Every good instructor will present from time to time a body of material which cannot be found in textbooks or elsewhere, and it is a great advantage if you can keep this as ready aid in time of future need. The analysis of the material should be logical and the logical order should be designated by Roman and Arabic numerals and regular and Italic letters as follows:

I.
II.
III.
    1.
    2.
    3.
        a.
        b.
        c.

Library Notes: Your instructors have probably sent you to the library to write a report on a subject or book, or to do reading on a certain problem and bring back results to the class. How are you to get the most use out of this process? I imagine it is a confusing thing for a freshman to

be thrown into a library with no previous instruction as to how to proceed in securing his book or, having secured his book, to sift out the material expected. A library is a useful thing provided we know how to avail ourselves of its wealth of information. A college library is more for reference than it is for reading. Some books are to be read entire, some books are to be read in part, other books are for pure reference.

A part of the instruction of students in the college should consist in the training in the use of reference books, in the library. All good libraries and college instructors will see to it that the students receive proper guidance and instruction in the use of books. To be able to consult the index, and, where permitted, quickly and easily to secure the book recorded, and having secured the book to locate the chapter, the page, and the paragraph, are marks of student ability. Frequently the reference librarian will do a great deal of this work for a student, but no student should miss the opportunity of doing it for himself when necessary.

In addition to the books available in the library and to the student himself, there are numerous readers' guides, such as Poole's Index and the American Library Association reports, which will enable a student to discover for himself all the titles on any subject whether they are contained

in his own library or not. As in recording lecture notes, so it is important in taking library notes that you be able to discriminate with care between the essential and the non-essential materials. A vast amount of time is frequently lost in reading and copying material of unimportant character.

Time is always an important element in the life of any college student. To be able to use time and to be able to conserve time will be of decided advantage in the use of the library. There are certain steps in the procedure which ought to be followed. Always in taking library notes observe carefully the name of the author and the title of the book or periodical you are consulting. The chapter, the page and the paragraph should ordinarily be indicated also. In many cases it is wise to give the name of the publisher. You may be consulting some important reference in United States History for a report to your class. For instance: "Slavery as a Moral Issue"—"Muzzey: American History, Part 5, Chapter II, Paragraph 349, Page 254."

It is just as important that one become acquainted with authors of textbooks as it is that one know something about the history and life of a lecturer to whom he listens. It gives one a feeling of familiarity and freedom. It frequently

happens that students do not know the name of the author or the title of the text which they are studying. In consequence of this they are just as unfamiliar with the material of the subject as they are with the author. One should be on talking terms with his good friend, the writer of the textbook who makes this contribution of his own life to the life of the student. He should feel that he not only knows what the writer is saying but that he knows something about the writer himself. There is no writer of a good textbook, essay, or message of any kind who, himself, has not had a rich background of personal experience from which he draws and which he attempts, in this fashion, to transfer to the reader and the student. Ordinarily you will find on the title page of the book the author's name and frequently his professional position, whether a teacher, a lecturer, a scientist, or traveler, and also a list of other books he has published. It is, likewise, of great importance that the preface or foreword of the book be read with care. Some books also have a page or two of introductory material. In this material is usually stated the purpose of the author in writing the book, with a few delicate touches of his own experience and life, and a polite recognition of the helpfulness other people have been to him in producing this book. By this

process, one gets on talking terms with the author of the text, and what he has to say later is of much more interest. The preface and introduction then become the vestibule to a great storehouse of wisdom and inspiration.

In addition to these observations it is always well to make a study of the table of contents and the index of the book. This gives one a preliminary survey of the ground to be covered, and these things become markers or guide posts as the reader proceeds through what would otherwise be an interminable forest of intellectual material. The table of contents will enable the thoughtful student to see far ahead of him and mark out his intellectual path as he proceeds through the book. It is like a traveler's guide as he prepares himself for a long journey into an unknown country.

In a word, a knowledge of the library as such, and how to use it, and the knowledge of the individual book and its author, enables the student to be at home, to feel free and easy, and really to enjoy his study. Books, therefore, to the student are intellectual tools and give him the same satisfaction as mechanical tools do to the workman when he understands how to use them. This knowledge of the library and of taking notes in the library, will take care of a large amount of your study troubles in school. Be on familiar

terms with the library, the librarian, and the books.

Laboratory Notes: This is the third kind of notes you will be required to take. There is no field of college work in which note taking is so important and necessary as in the laboratories. All fields and forms of work in science demand it. There are two kinds of laboratory notes; one consisting of the recording of assigned studies in the form of a report on printed material. The discussion of this is fully made in the former section. The other kind of notes is required when you are expected to discover certain things by experiment, as for example, in Biology, Chemistry, and Physics. Your instructor will want you to give evidence that you have done the work and such evidence can be produced only in notes you have taken and the diagrams and drawings you have made. It is an excellent preparation for laboratory work to have been trained in elementary drawing. One does not need to be an artist but he should at least be fairly well skilled in the use of drafting instruments or simple pen and ink. Much time is wasted by some students in their awkward effort to make an attractive, understandable picture of the object or experiment which they are studying. These drawings should always be in ink. Of course, you will use ink in

transcribing all your notes and put them in clear, concise form of language.

Through the kindness of one of my associates, I am able to give you a set of rules which will apply in the taking of notes in the Chemistry laboratory. Many of these suggestions will apply equally well to the taking of notes in any other department, but it is possibly more important in Chemistry than in any other field:

(1) Notebook should be permanent in form. Loose-leaf books are not suitable for Chemistry notes.
(2) Notes should be written *in the laboratory* at the time the experimental work is done.
(3) Notes taken on loose scraps of paper should not be tolerated.
(4) Chemistry notes should consist of a brief running account, written in the student's own language, of what was done in the course of performing an experiment, making mention of the apparatus and materials used, the result obtained, and conclusions. Tabulation of data, etc., should be carefully and neatly done.
(5) Record should be made of failures as well as successes.
(6) Detailed arithmetical calculations (multiplications, divisions, etc.) can be made on separate paper, the results only being recorded in the book.

I can assure you that your professors will be far more favorably impressed with your notebook if it shows care and presents a neat appearance, than

if it is put up in a slipshod manner. I trust that you are not working for grades alone, but feel that they are no small factor in marking your educational progress. Of course the primary aim of your work is that you obtain further knowledge and information on the subject itself.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. Have you ever tried taking notes? If not, test yourself in a suitable class, first by taking extensive notes and then by taking chief thoughts, and compare results.

2. If you are not acquainted with library methods, experiment by gathering material on the next assignment, and submit it to the librarian or your instructor for correction and criticism.

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Chapter 6

HOW TO STUDY

1. Physical Equipment: room, light, heat, ventilation, furniture, wall paper and decorations, table, utensils, ink, paper, notebook, reference books, magazines and daily papers.—2. Aims of Study: acquisition of knowledge and ability to do things.—3. Types of Study.—4. Conditions: a desire and a will. An interest, native and acquired.—5. Budget your time. Sabbath studying.—6. Rules: feel intensely; make task definite, begin—take hold; get set; concentrate—avoid absent-mindedness; overcome or remove distractions; bodily conditions; mental conditions; put first things first.—7. Be vigorous.

It would be a strange presumption on my part, if I should say that you, coming here from high schools, do not know how to study. You do know how to study but I feel that you will admit that there is a possibility of learning how to study better. Possibly you have not developed the best habits of study. There are a large number of factors which enter into good study habits.

The first thing I want to mention under this

topic is the physical equipment for good study. Probably you are thinking that physical equipment would be the last thing that one should consider a necessity. In the first place you need a comfortable room. Sometimes one cannot regulate this. Perhaps your room has been assigned to you, perhaps you cannot afford a better room. It should be well lighted by day by natural light, and at night by artificial light. The time was when students had to use gas lights. We had neither gas nor electricity in early college days but had to use the old-fashioned kerosene lamps. This necessitated the cleaning of the lamp chimney. Each student had his own chimney. You don't know what it means, but they had to keep their "lamps trimmed and burning". Even now, with all the facilities we have for proper lighting, you are likely to ruin your eyes. My college president came in one night and saw me studying with a glaring light and no shade over it or over my eyes. He spoke rather sharply and when I told him I had good eyes he said that was all the more reason why I should care for them. When your eyes begin to fail you will remember the day you had good eyesight.

The next condition to consider is the temperature of the room. You should try to keep it between 68° and 72°. The temperature ranging

between these two points is conducive to clear thinking and good study. Ventilation is important. If there are two or three persons in the room, you will need to change the air frequently and have constant circulation of fresh air through the room. Avoid sharp drafts. Open the windows into the hall, if there is no other means of providing circulation of air.

Furniture is important. You should have a table, one that meets your needs and which is not kept in a cluttered-up condition, ready for use at all times. You should keep papers and books in pigeonholes and bookcases. If the table is clear and free, your mind is more likely to be free. I cannot study when my table is covered with a multitude of papers, books, and other distracting things. A comfortable chair, but not too comfortable, is desirable. Have good pencils, good ink, good paper, and other writing materials near at hand. You should have a good dictionary. There are many kinds, of course, but any standard dictionary of the English language should be sufficient for ordinary need and student use. Large dictionaries are available in the library. You should also have reference books at hand for advanced work in certain subjects. An encyclopedia would be very helpful and special dictionaries would be of value, if you can afford them.

Every student should be a reader of one or two monthly magazines. I cannot say what kind but suggest that they be such as will keep you informed and in touch with scientific developments, and religious and educational matters in national and international affairs. The Literary Digest is probably the best all-round magazine for current news. The Outlook and many others are valuable in their respective fields. You should be a reader of the daily newspaper. It would be a wonderful help to you if you read but fifteen minutes a day. President W. O. Thompson once made the statement that he gleaned all the news from the daily newspaper which he had time or need for, from reading the headlines of the morning paper for about ten minutes while eating breakfast. I fear that some students never think of what is happening around them and over the world until they are assigned a special report for the class room, a production for a literary society, or a talk in public speaking. This physical equipment, understand, is not the most important factor, but it is one of the things that will be important when trying to concentrate and do thorough, intensive studying.

We shall now consider the aim of study. Why do we study? What is the purpose of study? Do we study to learn? Learning is satisfying our-

selves, partly from a sense of curiosity and partly from a desire to know and do things. Someone says that study is the preparation for your life work. That is very broad and inclusive, but should be the ultimate motive of the student. You also study to learn to do things. You study in order to learn to manipulate your further knowledge. Knowledge is a tool to manipulate physical things and study is a tool to manipulate other knowledge. Good habits of study build foundations for life. You will recall that in the grades you were called upon to learn certain formulas for which you could see no need at the time. You probably could see no need for the multiplication table when you were required to learn it, but you now realize that it is a very real help. At that time you learned many formulas which you now find helpful; you could see no use for them then except to satisfy your teacher. Could you get along without them now?

We could not easily get along in life without the multiplication table. It is one of the fundamentals we need with which to acquire further knowledge. There are two outstanding reasons why we should study. One is for knowledge itself, and the other is to acquire the ability to do things. You need to study in order to command and control further knowledge. For instance, you

could not take advanced Chemistry or advanced work in Biology without having first acquired the fundamentals of general Chemistry or Biology.

What are the requisites of successful study? How can you learn to study successfully? By taking notes on lectures of instructors? By things that you may read in books? By anything that your professors may tell you in the class room, or at the beginning of a course? Are these the things that will help you most in learning how to study? All these will help, but the ultimate condition of successful study is an intense desire or will to accomplish something—a determination to succeed, and the development of an interest in your work both for its own sake and for what it will accomplish for you.

Yes, it is this determination on the part of the student to make a success of college life and master the art of study. You will, using football language, need a lot of punch, a lot of sand, and a lot of grit. If you have those qualities, you will not need so many of the other things I have been talking about. All the reading you may do in books pertaining to study will not do you any good. Will you get the feeling of determination from lectures, from work in the laboratory, or in the class room? No. You get it from within yourself.

Let me pause here to say that it takes a resolute spirit on the part of the student, as well as a lot of snap, grit, and courage to do it. When you have mastered yourself until you are in control of your own powers, you have achieved self-determination. I can conceive how a student might be impelled by a great desire to go to church and engage in moral and religious matters and discussions when his real task is with his assigned lessons. I have known folks who wished to spend all their time in reading and who spent a great deal of time in the library to the exclusion of other things just as important or even more important. Thomas Edison is reputed to have said on one occasion that he wanted to read the library through. Of course, a desire to read is very commendable but if you read constantly you will have no time to study or prepare your lessons. You must whip yourself into line and then keep in step. It hurts at the time but you feel better after it is over.

Interest in the subject matter is of peculiar importance. You may say that you have no interest in a certain subject. I grant you that we approach some subjects with little or no interest. Will you put such a task aside and say that you will take something else instead in which you already have an interest?

How are we to get interested in a thing in which we have little or no original or native interest? What are you to do to create an interest when approaching a lesson or topic in which you have no interest? Unless we get interested in our subject, the time spent on it will do us little good. Because of a lack of interest there may be genuine dislike or antipathy to it. How are you to wipe away your dislike and get interested in it? When you like a thing you are interested and when you do not, you will not be interested. Your attitude may be worse than neutral. It may be negative and repugnant. Someone says that we must show that it is of some value to us. That is, show yourself that it is of value to you and then develop it.

But suppose you discover that it will be of no particular value to you at the time and decide that the instructor is just trying to force it upon you. Suppose you find that you would cut class, if it were honorable; would refuse to recite, if it were possible, and feel absolutely that it is of no value to you. How can you learn to like it? Someone says: "Study it." Study it hard and you will learn to like it. Knowledge of the subject always helps to create interest.

That is a pretty severe proposition. Is there anything in it? Shall we take hold of something

we do not like and just force ourselves to like it? Is there anything in that theory? Yes, there is.

You grow not only in interest for that particular subject but you will find that you are growing in strength of character. The ability to overcome the lack of interest in something is certain to do you good. If one cannot see any immediate worth in a course of study, he is certain to see some remote value. This determined procedure will produce two results: you will have developed an interest in the subject, and you will have gained strength of character and mind as well as self-control. This second development will be of lasting and permanent value. I believe that we would accomplish about all that is necessary in this course on the subject of study, if we could show the development of character by this process. Development of interest first necessitates the doing of things because you think you should. I have this personal testimony: I have spent ten and one-half years in schools of higher learning, and during at least one half of this time I was assigned subjects which had absolutely no intrinsic original interest for me at the time. It was a distasteful task to work out my assignments in those subjects in which I had no interest but I gradually succeeded in developing an interest in all the subjects which I was pursuing. My inter-

est grew rapidly like a tiny seed, which germinates and breaks through the crust of the earth, grows, blooms, and then bears fruit. Interest grows on the knowledge you already have. The more knowledge you have of a subject, the more interest you have in it. If you pursue a course with conscience and care you will find that your interest is quickened in a marvelous way. You wonder how you have created such an interest in a subject in which you had at first no knowledge or interest. The first requirement is one of self-determination and initiative. The second is a natural growth of knowledge into interest, just keeping at it. These are the elementary but fundamental things upon which success in study depends.

Now we take up another aspect of the question, How to Study. That is, "The Time for Study". When shall I study and how long shall I study? I will take up the second phase of the question first. How long shall I study? How much time on one lesson? How much in one day? How much in one week? I am going to give you a practical rule. It is that of budgeting your time. What does it mean to budget your time? Simply this: you have twenty-four hours in a day, no more, no less. You cannot get any more by planning and you can get no less, no matter how you

try. It goes without saying that the average college student should have at least eight hours of sleep daily. I mean by that, eight hours of sleep regularly, not an average such as four hours one day and twelve the next, but rather eight hours of sleep uniformly. You need that much to keep strong and healthy. I wonder if the average college student gets eight hours of sleep.

I realize that there are students who, because of force of circumstances, do not get sufficient sleep. I feel that some students should have nine hours of regular sleep if possible. Thomas Edison is reputed to have said that he sleeps only four or five hours, and that he needs no more. We have numerous other instances on record of outstanding inventors and geniuses who have worked on a very narrow margin of sleep. However, we suggest a schedule giving eight hours of sleep per day, eight hours of work, and eight hours for any other legitimate thing which a student has to do.

How shall the eight hours for student activities be distributed? A student should take plenty of time for his meals. Probably thirty minutes for each meal, or an hour and a half per day. Recreation should have a legitimate place. At least one hour of outdoor life per day, more if possible, is desirable. Most institutions prescribe regular hours and habits of physical training. This will

help to satisfy the need both of body and of mind. But there is another type of recreation which any student needs. It is the social contacts and the free mingling with one's friends and the open air life. There is a multitude of student interests and activities which need your attention. The danger is that these will absorb more than the balance of the eight hours alloted to them. It would be interesting for a student to indicate, as a good bookkeeper, the actual number of minutes and hours spent each day in every detail of life. It would not be necessary to continue this indefinitely but to carry it forward for a few days each week would probably be a revelation to the student himself.

From a multitude of activities, all of them perfectly legitimate, a student must choose the most important and subordinate others. He cannot participate in all the programs and social functions conducted on the modern college campus. This ability to choose wisely is a mark of high intelligence. Many students respond to the first or the strongest impulse, and before the day is done the time for work and the time for play have both been consumed in a giddy round of other interests and activities. It requires good intellectual engineering for one to work out the schedule on such a basis, but it is well worth while.

Do not rob either your study hours or your sleeping hours for personal life and social interests.

Now what shall we do with the eight hours set aside for study? Even here one may be in danger of improper distribution of time. You must budget your study time. I have in my possession an outline of the budget of one of our own students. This student has an outline of a daily schedule on which he records everything he does in a single day, his studies, his social activities, his eating and his sleeping, and he actually has the courage to set down the amount of time he wastes. This is an interesting device and one is curious to know how many minutes or hours this conscientious student has recorded in his "wasted" column.

Not all students will care to be so systematic in keeping their records, but it is always a good plan to have a fixed program of study for the entire day. Each lesson should have its true proportion of time. There is grave danger that the subject we like will get the major portion of time and attention. The subjects in which we have little interest will be slighted, with the result that we get very little out of them.

It requires, also, something of heroism for a student to fill in an unexpected gap of time. For

instance, his instructor is suddenly called away from town and the class does not meet. Both the recitation period and the period of preparation are now at his disposal. What shall he do with these unexpected periods? Shall he spend them idly or has he the initiative to devise some useful piece of work to be performed at this time? This ability to turn sharp corners and meet sudden emergencies is a mark of a good student and an active mind. The business of the college, after all, is to enable students to do the heroic, to meet sudden emergencies, and to originate plans and programs for themselves.

The question of self-help deserves consideration. A great many students in American colleges are obliged to earn their own way. How much time out of the twenty-four hours may be devoted to self-help? Be it remembered always that there are just twenty-four hours in the day and that every hour devoted to one interest robs some other interest. A reasonable amount of self-help, if it produces satisfactory income, is permissible. Many students, however, are so pressed that they rob themselves of sleeping time and study time or of recreation time in order to do this necessary work.

Most institutions provide ways and means by

which worthy and needy students can supplement their regular income from scholarships or loan funds. It is highly commendable for any student to be willing to earn his own way. But too much of this is always a decided disadvantage and robs him of otherwise important time and opportunities for development.

A mere calendar or program of hours and minutes in itself will not solve the problem of study. It is not primarily a matter of the time we put on our lessons but rather how intensely we can concentrate and how much we can accomplish in a given time. The real secret of study is the ability to bear down upon one's self and concentrate absolutely on the subject in hand. The danger is that one may have lost the power of self-control and personal initiative, to the extent that his mind "goes woolgathering." Mind wandering and absent-mindedness are simply other phrases to express a lack of concentration. The noises of the street and other physical disturbances cannot always be stopped. The fellow-student who comes into your room may be an annoyance. Each of these presents a real problem. You cannot remove the noises and you are too polite to ask your visitor to leave your room. These and other disturbances must be overcome. It requires

tact, courage, and concentration to get possession of your own time and your own room, but it can be done. The real student is not wilfully annoyed by his associates and friends. A good understanding can always be had with one's closest friends.

Another suggestion with regard to study habits is the importance of spending sufficient time on a subject to create a living interest in it. As it takes time for a race horse to warm up, so it takes time for the human mind to get warmed up to a subject. Many students never continue long enough at one subject to get interested in it. It is possible, also, that one spend too much time on a single subject until he becomes weary and the subject monotonous. One hour of concentrated hard work at a time, with intermissions of five or ten minutes, would perhaps be a good suggestion for most students.

The proper distribution of time among one's subjects for study is as important as the length of time to be devoted to them all. Following are a few rules which may be helpful in guiding us in our study habits:

1. Feel intensely. Work up your feeling toward a subject.
2. Make your task definite. Do not ramble.
3. Get set and take hold.

4. Concentrate.
5. Overcome or remove distractions.
6. Put first things first.
7. Be vigorous, critical and thorough.
8. Be your own master.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. "A good workman never quarrels with his tools." How does this apply to a student and his materials for study?

Make a score card on a basis of 100 points and assign certain values to your equipment—for illustration: light 10 points, heat 10 points, ventilation 10 points, etc. Then make a survey of physical conditions and see how high your room and equipment score.

2. Make a calendar or program of study hours and test yourself for a week to see how many hours of actual study and how many of wasted time there are.

3. Assign yourself and roommate a chapter of an unfamiliar book. Record the time it takes each to read it, then record the leading facts and compare. Who is the more rapid reader? Who retained more? Try it again with another type of book. Test yourself on rapid reading. See pages 35 and 36.

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Chapter 7

THE RECITATION

1. Getting the most out of it.—2. We get in proportion as we put in.—3. The active, the passive and the receptive attitudes.—4. The active-receptive is the proper one.—5. Recitation for the student and not the teachers. Results depend on preparation, immediate approach, attitude of mind and body, note taking, and use of notes, reviews, memorizing. —6. Methods of Memorizing: Mechanical, logical. Memorizing depends on concentration and organization, recall, recognition.

What is the purpose of the recitation and for whose benefit is it? Is it for the student or the teacher? Is it for the individual or for the class? In one sense the recitation does help the teacher: it helps him to determine the grade of work the pupil does. It also helps the teacher personally. But the real benefit comes back in the help derived by the student from the exchange of ideas and popular discussion. In the last analysis it is for the student, even though the teacher gets an incidental and indirect benefit from it and secures

needed information regarding the pupil's own knowledge.

I wonder if we do not unconsciously and unintentionally feel that we are reciting for the pleasure and benefit of the teacher. It may be that we feel we are doing something for him when we take part in the recitation. Let us ask ourselves these questions: Are we afraid of the consequence of not preparing our lessons? Do we have such high regard for our professor that we wish to retain his respect by having our lessons well prepared? I will venture to say that all grade students, many high-school students, and some college students frequently get into that frame of mind. One should not recite merely to maintain the respect of the teacher. Nor should he recite for his pleasure. The recitation is for the student's benefit. You will profit by the ideas, notions and clear facts that are developed through the recitation. You are reciting for yourself. When you approach the recitation with that point of view you will make more progress than if you do it for your teacher or in order to raise your grade.

There are three kinds of recitations. First, the lecture method; second, the discussion method; and, third, the question-and-answer or quiz method. Each method has its advantages and its disadvantages. The lecture method is good for cer-

tain subjects and certain types of students. I do not recommend it for undergraduate students, and not always for graduate students. If the instructor has some problem which he has developed, or if his material is based on information obtained from research work, he will necessarily use the lecture method. One disadvantage is that the amount of benefit the student is able to derive from the lecture is entirely dependent upon his efficiency in note taking and in quick mental assimilation. What you get out of it depends upon your ability to listen and to take notes.

The discussion method has a value under certain conditions. Discussion is not good in a large class. It requires too much time for each student to take part. This is the method by which a teacher asks his students to enter into formal or informal discussion of the subject before the class, or it may consist of reports of assigned work on certain topics to be prepared privately or in the library. The instructor can then elaborate upon this material, and emphasize important phases of the work.

The question-and-answer method is used by the instructor to draw out from the members of the class certain definite information. It is sometimes called the Socratic method, and, when tactfully used, is very valuable, especially with elementary

pupils. It exposes ignorance, errors, and fallacies. It reveals actual facts and enables both teacher and pupil to organize their body of knowledge in logical, scientific form.

There are still other types of recitations, but we need not discuss them here. This brief outline is presented to give you an idea of the type of recitation you may be engaged in.

Many of you will be teachers. One important feature of the recitation is the assignment of a lesson. As students you cannot control this. But when you become teachers you can do so. Ordinarily the assignment of the next lesson should be made before the recitation rather than at its close. Very few teachers do this. They have fallen into the bad habit of assuming that since the next lesson follows the one in hand, therefore the assignment of it should be at the close. It is usually an improper time and place. At the close of the recitation students and teacher are hurried, the mind is fixed upon the next hour's work. It gives the teacher a poor opportunity to elaborate upon the preparation and outline of the work for the next lesson.

If the traditional method of assignment of so many pages or so many problems or lines, be used it makes but little difference where or when the assignment is made, but an assignment should in-

clude some definite help from the instructor. It should not be in terms of pages, problems, or lines of a language. It should be in topics, subjects and ideas, and it takes time to put these things into proper shape for the student.

If you have ever traveled, you will realize that a new country means much more to you if you know something about it in advance of your trip. Before starting on a journey one reads extensively of the countries and places to which he is going. There are similar advantages to the student and to the teacher in preparing the mind for a lesson in advance of its preparation and recitation.

There are some things which I hope you may get well in mind—certain principles to guide you in getting the most out of a recitation. The first is this: We get out of the recitation just in proportion as we put something into it. If we fail to be active in our mental attitude during the period of the recitation, we shall get but little from it. I do not refer to previous study, although that is of supreme importance, but I mean one's mental attitude in class. This attitude must be active. One should have a critical, investigating mind. A student does not need to recite to demonstrate this, but he should be alert when other students are reciting and the professor is lecturing. One of the unfortunate things in a student's

life is that he recites individually. The rest of the class do not feel a responsibility for it, and he is not conscious that he is reciting just as much for the class as he is for himself. There is a vast difference between reciting and listening. It is just as important to be a good listener as it is to be a good reciter. When one student recites the balance of the class should be alert and active. The mind of the student should follow that of the person who is reciting.

A student should be willing to ask questions and make suggestions, not so many as to become offensive, however. Unless a college develops free, intelligent thinkers it misses its opportunity with a student. I do not mean that a student should be iconoclastic or bolshevistic, but that he should be a sympathetic and independent, co-operative thinker.

Textbooks are written by men and women of high authority in their chosen fields. None of them, however, are infallible, either in method or material. They are a great help but they do not exhaust all possibilities for student use. Some textbooks are being revised from generation to generation, or more frequently. There are certain formulas and axioms which are abiding and permanent, and which can never be challenged. There are certain other things which are subject to re-

vision and modification. Any student or teacher has a right, at any time, to differ with any authority, but this difference should be conservative and sympathetic. A student should not be harsh or loud in his criticism. He should be as willing to receive correction and criticism as he is to make it. If he does not agree with a fellow-student he should be kind and tolerant, and if he is criticised he will probably receive the same treatment in turn. We all study and work together. Tolerance and sympathy help a lot.

One should be active in body as well as in mind. I do not mean necessarily any pronounced bodily movements, but there is a lazy attitude of body and there is an active and alert attitude. Lounging students are lazy students. Slovenly habits of sitting indicate slovenly attitudes of mind. A student who slips down in his seat and sprawls over the room indicates a particular type of thinking by his physical attitude. You can usually feel sure of what is going on in his mind under these circumstances.

There are different types of minds. There is the receptive mind, the critical mind, and the active mind. The receptive mind accepts everything that the pupils, teachers, and textbooks have to offer. This type of mind is not wholly undesirable, but it may gradually grow into the

purely passive mind which accepts everything and rejects nothing. We need to beware lest we idly and thoughtlessly drift into this class. The critical mind is one which challenges statements and criticises the author, the student, the instructor and all material offered. It shows alertness, but it cannot be called the most desirable. The active mind is the one that accepts but rejects material, exercising independent judgment. We conclude that the most desirable type is a combination of these three. A student should welcome all materials and opinions and work them over in his own thought until they become a part of himself, when he can honestly say that they are his own.

There are two types of memory, the mechanical and the logical. The mechanical memory is the process by which one learns by rote and commits numbers, dates, and places, each having no necessary relationship to the other. The logical method is the process by which the student memorizes by association, or by comparison, and puts ideas in consistent logical relationship. Both types are necessary, but the latter is by far the more helpful and useful to the student. The active mind, therefore, combined with a logical memory, is the type which the student should develop.

Following are some of the conditions of a good recitation:

1. Good preparation.
2. Immediate approach to the lesson itself.
3. Attitude of mind and body toward the recitation.
4. Note taking and the use of notes.
5. Careful reviews.
6. Clear, logical memorizing.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. Name all the values of the recitation, to yourself, the class, the instructor.

2. When is the best time to prepare for the recitation—immediately before, or a considerable period before it occurs? Support your answer by reasons. Have you tested them?

3. Test yourself under favorable conditions in the preparation of a recitation as to time taken, results at the time and ability to retain material for a period of time.

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Chapter 8

EXAMINATIONS

1. Purposes of Examination: Informs examiner, informs student, organizes and unifies material, quickens interest, makes knowledge permanent.—2. Conditions of Success in Examinations: Faithfulness during course, reviews and summaries, physical preparation, read all questions before answering any, think carefully, do not dream, maintain confidence, do not worry, distribute your worry over whole course.

The examination is one of the most distasteful and trying experiences some students have to face. According to temperament, previous preparation, and comprehensive grasp of the subject, the examination will be either easy or difficult. The student will approach it with fear or with confidence, just as he is prepared in mind for it. Many students consider the examination unnecessary as a part of the educational program. Others, unfortunately, look upon it as a kind of punishment imposed by the instructor. We may assume, for a moment, that examinations could be omitted if

all students and instructors should do their work thoroughly day by day, as they proceed through a course. This is an ideal situation which few have ever attained.

There are certain principles which one should keep in mind when preparing for an examination. The examination is not for the benefit of the instructor. Like the recitation, it is for the sole and direct benefit of the student. The student does not take an examination to satisfy or gratify his instructor. It is no easy matter for the instructor to prepare a good set of questions for an examination, and then read and grade the numerous papers afterward. There is an indirect benefit, of course, which the instructor himself derives from a well-prepared examination.

There are five definite values of the examination:

1. It tests the student's knowledge. This is not the most important purpose of the examination, and it is not the final purpose. A good teacher should discover a student's standing from day to day and ordinarily, though not always, he ought to be able to grade him fairly well without examination. At the same time, since the examination should cover comprehensively and logically the entire subject included in the period of study, daily tests are not sufficient. It happens

in some instances that one person does the instructing and another person gives the examination. In this case it is doubly necessary for testing the student's knowledge.

2. To unify and present in epitome the entire course of study. All teaching should organize the material as a unified whole. This unity should cover the work for a definite period. The examination, therefore, should not merely bring out facts that may be partly forgotten, but should relate facts to one another so that the course may be seen in its entirety. Daily recitations and periodic tests present only segments of the work. The examination should present it as a whole. A test or a quiz is a microscope through which to see the finer and more important facts of the course. The examination is the telescope which gives a view of the entire country through which one has traveled. Quoting Professor May, the quiz gives a "worm's-eye view" and the examination gives a "bird's-eye view" of the subject.

3. To vivify and fasten in the memory material which otherwise would be vague and indefinite. The examination properly prepared for and approached with the right spirit, will serve to intensify and vivify a great deal of material which, however carefully prepared, is nevertheless fragmentary and often vaguely understood.

4. Examinations quicken the interest of the student. As long as instructors are human and as long as students are human, there will be a tendency to procrastinate and to leave to the last moment and to the sharpest spur the doing of things of importance. The approach of an examination serves as this stimulus and spur. Even the most conscientious and systematic students need it. The testimony to the value of examinations is usually from the best students and the best teachers. They all recognize these human limitations and the need of reviews and summaries, and of preparation for them.

5. The teacher needs the examination also. An instructor, however careful he may be, needs the discipline which comes from scientific organization and arrangement of material for presentation to his students in examinations. Many teachers are slovenly in their methods of instruction and simply teach by pages, paragraphs, lines, and problems. They never organize their material until they are forced to it through the necessity of an examination. Without examinations, the teacher himself would miss this opportunity and therefore deprive himself, as well as his students, of the psychological value of such summaries and epitomes.

Finally, if the examination is properly presented

by the instructor, and has been approached properly through the right kind of preparation by the student, he should be prepared to answer the questions of the examiner in a concise and accurate manner. If, on the other hand, the instruction through the course has been careless and the student has been indifferent to his work, then the examination becomes a real test, not only of the knowledge of the student but also of the ability of the instructor. We prepare for examinations throughout the whole term or course better than we do in the few hours or days immediately preceding it.

It is not my purpose simply to coach you for examinations, but to make some suggestions which will be valuable not only in preparing for the examination but in the entire course of procedure leading to them.

Following are six keys to success for students in examinations:

1. Faithfulness during the entire course, regular habits of study, a logical sequence and arrangement of work.

2. Frequent reviews and résumés that can be conducted by the instructor or by yourself. It is important, of course, that you do the required work rather than lean upon your instructor or another student.

3. Physical and mental preparation. Get your body and mind into good shape, before going to the examination and likewise be in good shape before starting your preparation for the examination.

4. Read each question from beginning to end before attempting to answer any.

5. Think of each one carefully and separately but do not dream. Get yourself right down to the work in hand and hold yourself there until you can see through it and relate it to all the other material.

6. Maintain confidence in yourself and do not worry. If you must worry, worry through the entire course. Start your worrying the first day and worry each day, and then you will have less to worry about when the examination occurs.

TOPICS FOR DISCUSSION, PRIVATE STUDY, AND SHORT THEMES

1. Most college students are happy when they are excused from examinations. Why? If this rejoicing is legitimate, then examinations are illegitimate. Confirm or explain.

2. Would students be better or worse off if examinations were abolished? Why? Out of your own experience state several benefits of the examination. Any disadvantages.

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Adams:	Chapter 10

PART III

Relation to Others—Social

Part II dealt with a student's relation to himself, his physical, intellectual and personal life. Part III, including the following three chapters, discusses his relation to others, particularly his fellow-students. There is a personal private life. There is also a social or public life.

Man is a social being. "No man lives to himself and no man dies to himself."

Chapter 9

THE FACTS AND FUNCTIONS OF THE GROUP

1. Choosing and making friends—the difference.—2. Selecting a group or fraternity, or being selected.—3. The non-group or non-fraternity student.—4. Tolerance—both an intellectual and a social attitude.—5. Team work in college activities, curricula, and extra-curricula.

In the previous section of this book we spoke of personal relations, that is, relations to one's self. There are certain obligations one has to himself directly: to care for his health in providing proper food, clothing and shelter; to develop personal habits of study, and to assume his personal responsibility in the recitation and the examination.

But the student sustains another relationship. He is a social creature; he has obligations to his fellows. No man lives to himself and no man dies to himself. He falls or rises with his associates. He is happy or he is sad with others and because of these relations. The college is a community.

It is composed of social beings. Robinson Crusoe was very unhappy on the lonely island until he developed a friendship with his dog and then discovered his man Friday. This is one of the finest illustrations of how human beings are bound together by the mystic bond of personal friendship. There is always a give and take in these friendships. One of the hardest things for a student to discover is that his life in the college community is bound up with the life of others; that if he does wrong he injures the whole community; that if he does right he helps the community.

The ultimate purpose of the social life of an institution of learning is to develop what is known as a group consciousness. During the World War the word "morale" was used to express this idea. If the army had good morale, it was in good fighting and working condition. If the morale was low, the chances for military success were poor. If the morale of the college is high, it is both the cause and the result of success and progress. There is danger, however, that we misinterpret what morale really is when applied to an institution of learning. This group consciousness may find expression in ardent enthusiasm for things which in themselves are not of the most worth. It requires intelligence and sober judgment to enable the stu-

dent to discover what things are of most worth in college life. One does well to ask whether it is the college sports, the social diversions in groups and parties, enthusiasm for fraternities and sororities, or other secondary and minor affairs. These loyalties are quite worthy and are to be praised. But there is a higher conception of loyalty growing out of the consciousness of citizenship in a larger group, that of the college community. You will do well to define for yourself the things your college stands for. What are its real objectives, what is the history of its founding, the aim and purposes of the founders of the institution, what are the aims and purposes of the present promoters? How do the alumni and other constituents of the institution feel about it? What are they striving most to accomplish? Is the scholarship standard of the institution what it should be, and if not, how can it be raised? Is the moral tone of the institution high or low? Do the students think and live in the pure and lofty atmosphere of unselfish devotion to high principles of living? Is there a reverent and positive attitude toward things which are essentially religious or is religion scoffed at or neglected? Are personal purity and physical health and strength looked upon as things worth striving for?

Having answered these questions, are there other points of high merit for a college community to which you can contribute and from which you can draw benefits? It is not easy to encompass in a single word or phrase what any one college should stand for. In the main, colleges of America are striving for lofty ideals and standards of living. These cannot be attained singly and alone by individuals. The college is more than an aggregation of individuals. It is a community of social beings and insofar as we realize our social responsibilities and exert a co-operative influence will be able both to give and to get from the college all that is intended.

By the very nature of the case, a college is a group of like-minded people with a common program of life, a common objective for life, and a common mode of life. The college has a spirit, a life, and a soul of its own. This leads college students to speak much of college spirit. College spirit is not always rightly understood and sometimes grossly misunderstood, and its purposes misapplied and misinterpreted. But when properly conceived it means much to the individual student, and to the entire group.

Within the college group there are numerous lesser groups, some of them organized for educa-

tional purposes, others for social purposes. The group organized for educational purposes may have a constitution and by-laws for guidance in its activities. It may have a definite objective such as study and research in science or the study of art or the drama, or literature in some form. If the groups are purely social, they may be loosely organized or sharply defied by initiations, rituals of performance, constitution, by-laws, penalties and rewards, and other marks of identity.

Human beings crave sympathy and love company. By their very nature, some persons are attractive and others more or less repulsive. Some are drawn by ties of natural sympathy and like-mindedness. Others are repelled by antipathies and un-like-mindedness. There is the natural grouping of students according to these human interests and sympathies, and there is the more or less artificial or unnatural grouping which finds its definition and expression in fraternities and sororities. Nothing is more beautiful than the strong ties of friendship of like-minded people. College friendships are among the strongest and most significant of life, oftentimes more helpful than the friendships in family relations. The renewal of acquaintances and friendships at home-

comings and commencements is cherished as an outstanding experience in life.

Hugh Black in his marvelous book on Friendship speaks of the miracle of friendship, the culture of friendship, and the choice of friendship. Then commenting upon the decline of friendship he speaks in two chapters of the eclipse and wreck of friendship. Again, true to the experience of many of us, he comments upon the renewing of friendship, and, finally, the higher friendship. All of these aspects of friendship are common to the experience of young people in college.

Frequently young people are admonished to choose their friends. It is difficult to choose a friend, but it is perfectly normal and natural to develop a friend and friendship. In the literal sense, it is hardly possible formally to select a friend. Friendship grows and is contagious. One cannot always understand what mark of congeniality it is which develops human ties of interest, friendship, and affection.

But if he cannot formally choose a friend, he can make a friend, and the way to make friends is to be friendly. There is, therefore, a vast difference between choosing and making friends. I do not mean that one should always attempt to be a "Hail-fellow, well met." It is possible for one

to be well liked and yet not highly admired and appreciated. The popular fellow on the college campus is not always the dependable man. Friendship is made of sterner stuff than this. One should not be unfriendly or antagonistic. He can be agreeable to all, but in the development of friendships there is a finer and an intenser feeling than that of mere recognition, popularity, and "good-fellow" spirit.

Many students are interested in joining a fraternity if fraternities exist on the college campus. Many colleges do not have fraternities but foster other forms of social life. There is a vast difference between selecting a fraternity and being selected by a fraternity. There are all sorts of reasons for selecting and rejecting men and women from fraternities and sororities. You will do well to keep these facts in mind: first, that the fraternity is an inclusive and exclusive group. Some are in, others are out. Those who are in cannot easily get out. Those who are out cannot get in without formal action on the part of the organization. The friendships formed within the fraternity are usually very strong and abiding. They are intimate, confidential, but oftentimes, unfortunately, selfish and protective.

These close groupings, known usually as fra-

ternities and sororities, have their advantages and their decided disadvantages. The advantages consist in the intensifying of personal friendships and the opportunity for intimate acquaintance, and, where buildings are provided, for rooms and sometimes board at convenient prices. There is also a kind of personal protection which is sometimes thrown around students by stronger members of the group. This depends, however, very much upon the ideals of the group itself, whether scholarship and character are uppermost in their minds or whether their social life is the objective.

On the other hand, there are disadvantages. The very intensifying of friendships among the few has a tendency to exclude one from the development of similar friendships with others. We assume, of course, that members of these groups are free to mingle with any students on the campus, but by the nature of the case one is tied up very closely to members of his own group or fraternity. It is said by those who are opposed to the fraternity system that it is undemocratic and that it fosters special friendships and discourages universal friendships.

A recital of some of the reasons for selecting students for these groups or fraternities may throw some light upon the whole problem. Mem-

bers are usually invited or selected because of special scholarship, pronounced leadership, attractive appearance and dress, wealth, or social standing. Each of these is worth while in itself, but they are not marks of highest excellence, and do not represent the sum total even of a worthy life and character. It goes without statement that those who do not possess these qualities are likely to be rejected. In some cases, extreme poverty, eccentricities of manner, or other unfortunate circumstances are grounds for neglect. Whether one is rejected from all groups or from any particular group, it very frequently happens that there is great disappointment and with young women particularly some of the severest trials and tragedies of their lives come from their disappointment in not making certain sororities or groups. In a certain small college in the west, the dean has reported that every year a number of girls go home after the "rushing season" is over, broken hearted and disappointed, and some of them never return anywhere to college.

With all these arguments, pro and con, concerning the group and fraternity life, it still remains for the individual student to determine whether he will attend an institution where these societies are recognized or, if he attends such an institution, whether he will join or retain his independence

in his social life. Certainly, if he joins one of the groups, he must be willing to surrender a certain amount of his freedom and initiative. If he remains outside he must reconcile himself to two outstanding facts: one, that he is deprived of this more intimate friendship and acquaintance, but that he can maintain his own private freedom to go and come and mingle with whom he pleases.

In any event whether the student is in or out, he ought to develop a spirit of tolerance. The danger is that if one is a member of a group he may become intolerant of other groups and of those who belong to no group. The same danger exists for those who are not thus identified. One achievement to be realized withal is that of perfect team work in all college activities so that these social ties or lack of them may not stand in the way of the functioning of the larger group of the entire college community. This applies both to curricula and extra-curricula activities. If one's personal, private, and social interests be duly subordinated to the welfare of the entire institution, they will maintain a more healthful and helpful position in the student life.

Student government has done much to develop the morale in college life and to unify student sentiment in proper directions. Possibly there is no such thing as absolute student government.

As long as young people are immature and inexperienced, and the student population changes from year to year by approximately one-third, it will be difficult to stabilize and standardize even so valuable a thing as student government. There is no question that where it is practiced with conscience and care it becomes a very splendid aid not only in regulating the life and behavior of the students, but also in unifying and intensifying college spirit. Where it is used as a mere means of securing advantages and favors for the students, and where it becomes partisan and represents the students as over against the faculty, it fails. But if the students and faculty recognize that the college is a community and that the highest good may be worked out by co-operative effort, a system of student government serves a very splendid purpose.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. Grouping of young people with kindred spirits and common interests is natural and beautiful. Is it better to recognize this informally as a simple attractive force or to identify these groups with membership lists, initiations, rituals, pins, and passwords? Give reasons.

2. Are such groupings productive of social democracy or do they hinder it? Do they help or hinder in scholarship? What is their effect on other aspects of college life, i.e., athletics, religion, etc.

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Chapter 10

MISCELLANEOUS SOCIAL RELATIONS

1. Dress.—2. Campus Manners.—3. Society Manners.—4. College traditions and customs.

There are certain social amenities, refinements of life and gentle touches of human nature which one may acquire or miss in college according to whether they are developed or not. The average college student perhaps does not think of these things. He brings with him from home, or leaves at home, a great many good or bad things, desirable or undesirable touches of life. Among these social aspects of life are dress, campus manners, society manners, and college traditions and customs. One may say it matters but little to anyone else how he shall dress. Possibly this is one of the most delicate and intimate questions of one's life. Colleges as a rule have a certain style of dress and of manners. Haberdashers cater to college fashions. In one sense of the word, colleges set the pace for styles of dress. In certain colleges, fashions are very extreme both with men

and women. This perhaps is more true of men than of women. In one period one fashion prevails, and soon another appears. In all probability the college student dresses more for the effect it will have upon his own college friends than for the impression he will make upon people generally. Ordinarily extremes of fashion will label the girl as a flapper and the boy as something of a fop. One can be dressed in modern style and yet not be classed as either of these. It is easily possible to be well tailored and groomed in attractive fashion in every particular and yet not be smiled at. Slovenliness at one time and gaudiness at another are not marks of a real gentleman or lady.

President Little of Michigan has said, in answer to a criticism of the nondescript clothes appearing on the campus: "If a man has enough originality to dress as he sees fit, with a view mainly to comfort, cleanliness, and convenience, regardless of the prevailing modes, there is a chance that he may think for himself in greater things. Perhaps one of the highest tributes ever paid to Harvard University was the remark that it is the only school where a student can walk across the campus on a clear day wearing overshoes and carrying an umbrella without attracting attention. It takes a highly intelligent community to let a

person do as he thinks best for himself without trying to make him follow what everybody else is doing."

A swaggering gait on the college campus and down the Avenue can hardly be quickly changed to grace and ease when one walks into a business office. Business men and professional associates are not interested in either the dress or the swagger which is frequently taken on by the college man. Campus manners oftentimes border on rudeness and boorishness just because it has become more or less ingrained into the life of the college community. Of course it is practically impossible not to absorb certain forms of speech and behavior and yet those things which clash most with the best thinking people are to be avoided. To be walking about with one's hands in his pockets, with drooping shoulders and stooping posture, may be typical of certain college men, but it conduces neither to health nor to good appearance. A drawling "hel-lo" to professors, President, and fellow-students indicates a lack of courtesy and proper training. Similarly, a failure to recognize associates and superiors in any other relation or manner is a sign of bad breeding.

What is badly needed in the American college is a thoroughgoing course in good manners. Some young people have gotten this in their own homes

and in their high schools, and very little need be added. It shows itself in table manners and in the parlor. The most uncomfortable position in which some young people can find themselves is to sit down at a well-regulated banquet where people with good breeding are assembled. The niceties of form which should be observed here as elsewhere cannot be gotten merely from books. Books will help, but practice only will make perfection. Young people ought to seek opportunities for mingling with people of refined taste and use every opportunity for the application of these rules. Not stiffness but simple grace and ease should be desired. Many young people absent themselves from formal dinner parties, banquets, and other parlor gatherings because of the consciousness of their limitations. These are the very ones who need to attend these functions most. If you find yourself embarrassed this is the reason for your participation. Encourage yourself in these directions. One need not be a dude or a fop. All that is expected of college young people is that they be ladies and gentlemen observing all the common courtesies which people of refined manners and good sense expect of them.

No college would be a college without certain traditions. They cling to college life like the ivy to the wall of the old buildings. These are the

marks by which the college is identified. They give richness of color to the institution. Graduates of many years speak of these things with patriotic pride. They are the marks which differentiate one college from another. They have their sentimental values. Yet even these traditions and customs frequently carry the community too far. When these traditions grow into extreme boorishness or brutality, then they cease to have social values and really are social detriments. Many a young man or woman has suffered lasting humiliation and remorse because these traditions have been imposed upon him as a penalty for mere bashfulness or a little forwardness. The Tufts Weekly has this to say of college traditions:

"Tradition, in the true sense of the word, is a great thing to have in a college. The atmosphere of antiquity and tradition which a school possesses is an asset in creating a spell of loyalty and affection in its students. Colleges have traditions, but we should not be caught confusing taboos with traditions. The customs and rules of a college should act as *positive* agents for developing the character of men, not as *negative* instruments for repressing individuality and setting up false values on unsupported foundations."

If healthful and meaningful traditions can be created in the new college and perpetuated

through generations of students who come and go, it will give quiet color and character to the life of the college, which can never be erased nor forgotten and which will add luster and life to the whole career of every student who comes and goes.

However willingly we may reconcile ourselves to what we count as college custom in dress and manners, there remains, nevertheless, an attitude of mind which rejoices in democracy and independence of life in dress and campus manners.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. There are certain college customs, conventions, and traditions which are in themselves largely a matter of personal taste and preference, such as dress, and college manners. What bearing have these things on the student's social life?

Would a neat and tidy appearance help in securing a position? What bearing have good manners on happiness and success in life?

2. What value do you place upon those college traditions which are purely institutional in type, such as cane rushes, tugs of war, and special days and public events? What good or harm may come from them?

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Chapter 11

SOME OLD-FASHIONED ETHICAL QUALITIES

1. Helps: Honesty, the honor system pro and con. Industry. Simplicity. Earnestness. Temperance. Thrift. 2. Hindrances: Cribbing. Laziness. Procrastination. Lying. Cheating. Stealing. Impurity. Gossip.

Common sense and homespun ethics, perhaps, are the foundation of life more than rules and regulations and courses of study observed in college. Allow me to be perfectly intimate and practical when I say that some of these things which are fundamental to success in all walks of life are sometimes grossly perverted or utterly repudiated by young people in college. A false ethic sometimes grows up in college circles. Young men and young women are inclined to think that almost anything can go in college. A fine young man in my own college days, who made loud professions of piety and religious zeal, when chided by a splendid young woman for a piece of belittling conduct, answered: "Oh, it doesn't matter so much

what one does in college, just so he behaves rightly when he gets out of college." This, unfortunately, is too true of many young people in college. They hide behind the practice of others. They make it a defense and shield, and unfortunately custom and convention rather than reason and high ideals too often prevail.

Allow me to classify these ethical qualities into two groups. First, is *helps*. One of the helps in any relation in life is absolute honesty. Possibly more severe tests of honesty in all forms come to young people in college than anywhere else. The honor system is in vogue in some institutions. In others it has never been tried. In many it has been tried and has failed. The honor system has a show of reason and perhaps, when well regulated, succeeds. But looking at it from a distance, why should there be any honor "system" in any community? Is not the common code of absolute honesty in class work, in social relations, and in business sufficient for intelligent young people? The honor system is an artificial device for the regulation of young people in college, and at best has its weaknesses as well as its strong points.

Second, thrift. Ability to earn money is one thing. Ability to conserve, save and invest it is quite a different thing. Some students have little difficulty in getting employment, but find it diffi-

cult to accumulate and save money. The college is not intended to be a banking or savings association, but it does afford a fine opportunity for careful financing. A student who knows how to regulate his business affairs while in college is almost certain to carry these business habits far into his future, and no small degree of success and happiness in life grows out of these habits of saving.

A third help is industry—just simple, old-fashioned willingness to work, with well-established habits of sustained effort. Whether this work be with the hand or with the head, whether it be at one's lessons or in earning the means to complete the college course, it works and it works well. Laziness is a severe handicap. Slovenliness of habits of study always interferes. Students do not succeed well who go by fits and starts. Evenness of temper, sustained effort, regular habits, and persistent application to problems of work will often carry even the average student ahead of brilliant ones.

Fourth, simplicity. This simplicity applies both to one's thinking and to his social relations. Ostentation, affectation, and snobbishness are always hindrances rather than helps. They produce stiffness of mien and bearing, and brand a young man or a young woman very quickly. Simplicity means naturalness. Small children are

natural because they are simple. There comes a time in the life of young people when self-consciousness possesses them. Much of this prevails in early college life. To be at ease with one's companions and likewise with strangers and superiors is a mark of good training, good breeding, and fine character.

Fifth, earnestness. Enthusiasm, zeal, and earnestness are qualities of character and life which raise college students above their fellows. *Cum laude* students do not come by chance. They come by the road of the real grind and the intense zeal and passion the student has for his work. No man or woman ever rose to a place of distinction who did not become zealous over some particular problem and prospect in life. Earnestness is the lever by which you can be lifted from the plane of mediocrity to the higher plane of superiority.

Sixth, temperance. Temperance means moderation. Moderation means control. Control of one's thinking, of his appetites, of his passions, of his conversation, and even of his work, serves as a guide to successful and happy life. High-tensioned impulses, violent passions, extremes of temperament, are not conducive to the best student life and success in after-life. To be able to regulate one's sleeping, eating, drinking, working,

playing, and all other acts of life, is a mark of the educated man.

The second group of ethical qualities might be called negative or unethical. They are the *hindrances* to success and happiness in college life. They stand in the way of progress. They may be spoken of more easily in groups. One group may be under the category of laziness and procrastination. "Old Bill Put-it-Off" is the quaint creature of the cartoonist, William Ireland, who frequently, long before the Christmas season, begins picturing him as the belated head of the family who puts off his Christmas shopping until the last hour of the day before Christmas. He is of course but a caricature, but he portrays a quality of life which is all too common among students. To put off the doing of important tasks until the last minute oftentimes wrecks one's chances of success. "Never put off until tomorrow what you can do today" is an adage worth observing. Perhaps it is not amiss to quote someone who said, "Never do today what you can put off until tomorrow." There is some virtue even in this, but in the main it is the early riser, the student who is prompt and alert, who succeeds.

Another group of hindrances under the head of dishonesty are cribbing, lying, cheating, and stealing. Perhaps there is nothing in a student's life

which is so pernicious and so despised as these marks of dishonesty. A new code of ethics with regard to honesty needs to be established in the minds of some people. Whether a lie is ever justifiable should forever be dismissed from the minds of intelligent college people. Whether cheating or stealing is ever justifiable should likewise be eliminated. These things are marks of moral cowardice and betray both mental and moral weakness. The strong student morally is the honest student who would not deign to lie, cheat, or steal.

Impurity is another damaging hindrance to the progress of students. It is insidious and may never find open expression. It is one of the qualities of life which may lodge itself in the heart of the individual by perverting his imagination and eating into his soul like a canker until his whole moral nature breaks down. A student may not be an outward coward, he may not break any of the college rules, he may attend to his work regularly, and yet experience gradual moral degeneration. Sooner or later it will betray itself. This very insidiousness is the ground for grave concern on the part of the college student and his instructors.

Gossip, while it is not looked upon as a gross sin, is nevertheless detrimental to the welfare of students. The students live in groups, or they

visit in groups. Many precious hours are whiled away in simple idle talk. Oftentimes the conversations of these groups develop along personal lines and uncomplimentary and harsh judgments are pronounced upon fellow-students. The proverbial pastime of two women over the back-yard fence finds a good parallel among some college students who enjoy telling these tales, truthful or untruthful, concerning their companions and mates.

Life is too short and too precious to spend it in simple appraisal of the faults of others. Let us rise to the higher plane of sympathy, fair judgment, and kind consideration of both the faults and the virtues of our friends.

Disraeli said:
"Life is too short to be little."

How, how true,
Alice & George!

Love - Beah

1-29-

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. Character is built upon certain well-established codes of behavior, such as honesty, industry, thrift, and temperance. What relation have these to education?

Can one be well educated and ignore them? Why?

2. There are certain hindrances to moral and educational progress such as dishonesty, in all its forms, procrastination, laziness, and impurity. Where are these habits developed—in the home, in the high school, or in the college? Can the college overcome them?

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PART IV

Higher Relations—To Religion and Ideals of Life

Part II dealt with the student's personal and private life. Part III with his social life. Part IV has to do with his relation with higher things, religion and the ideals of life.

It brings him to the climax of all human relationships and raises him to the plane of ideals and spiritual realities.

Chapter 12

RELIGION

1. What is Religion?—2. What is Life?—3. What is the Church?—4. Does a college student's religion differ from that of others?—5. Difference between religion and a creed.—6. Churches and church relations.—7. Chapel attendance and worship.—8. Campus religion.—9. Private religion.—10. Obedience to the true, the beautiful, and the good.—11. True happiness and service.

In Part II we considered the student's relation to himself, his personal and private habits. We discussed things which are almost entirely his own responsibility. In Part III we considered the student's relationship to others—to his fellow-students, his teachers, the whole world community. However, important as these may be—that a student be fair and square with himself and that he sustain the proper relations with all with whom he mingles—there is nevertheless a higher relation of life. This relation is to the spirit world, to things which are ideal and to the eternal verities

of life. One may get great satisfaction from feeling that he lives a pure life, that his personal habits of study and his daily régime of eating, sleeping, and exercise are philosophically and psychologically correct, that his habits of study are consistent with the best psychological rules. He may likewise deport himself as a gentleman with others, and all the social requirements of life may be well met. The student may get great inspiration and satisfaction from the consciousness of these correct social relations. However, when he has done all for himself that can be done, and when he has rightly adapted and adjusted himself to his social environment, there is still something wanting. He may be pure and clean and good, free from bad habits of all kinds. He may be recognized as a helpful member of any group or community in which he may mingle. He may be counted a good representative student on the college campus and a candidate for high-minded citizenship. He may be a good neighbor, a good pal, a good friend, a good sportsman, a good student, a good leader. But in his own heart he will feel a deep sense of need and of want if he does not recognize the higher powers which cannot be defined in terms such as we have used in preceding chapters.

There are three worlds in which a student may live. One is the microcosm, the world of his own self, his inner nature. Another is the macrocosm, the larger outer world, the world of sense and of time and space, the world of folks and of things. There is also a spirit world which includes the world of true religion, the world of idealism, the world of hopes, of aspirations, of ambitions, of loyalty to the true, the beautiful, and the good.

It is to be feared that modern emphasis upon the two first worlds, the microcosm which demands psychological introspection and analysis, and the macrocosm which throws the student into the field of social and physical science, will so completely absorb the mind and the action of the student that he does not even discover that there is a world of spirit. The college ought to contribute as much to the last of these three as to the first and second. The entire world of self and the larger world of folks and things can be made real in the full sense of the word only as the student is able to relate them to the higher and better things of life. Modern education has a materialistic and a socialistic tendency. As such it makes tremendous contributions to the intellectual and practical life of the student. But there is no necessary contradic-

tion or clash between these worlds of reality and science and the world of spirit and of life.

It is this world of spiritual realities, the world of religious values into which the student must go if he realizes his best self. Self-realization is accomplished and education is complete only when the student transcends the bounds of sense and time and comes into the world of spiritual realities. There is no contradiction, there is no clash, but there is the finest relationship between these. A student is never at his best until he comes to the place where he is willing for the time being to shut out his life of material things for the sake of spiritual things. The modern college student is a busy creature. If he follows well the program set for him by his institution, and looks well after his own personal interests besides, he does not have much time for prayer and religion.

But these things argue the more for the importance of the higher things of life. True culture and refinement are realized only when one recognizes the validity of these more intangible things in his life. Because they are intangible they are neglected and even despised. Because they are spiritual and not material, the student loses sight of them. Because they are eternal and not temporal he neglects them. Any education which falls short

of religion, and of spirit, and of ideals in its program, is faulty.

We, therefore, ask what religion actually is. Someone has said that man is incurably religious. Perhaps he is. At least religion in some form or other persists among all peoples in all generations. It is always some form of spiritual dependence expressed in the form of fear, of reverence, of faith, trust, or obedience. In some places it expresses itself in mysterious beliefs and practices. There is a full recognition of the pervasive presence of spirit and spiritual beings everywhere. Fetichism is only another form of this religious belief and practice. In all generations in the ascending scale of intelligence and civilization this has developed into Hindooism, Buddhism, Mohammedanism. Everywhere there is a yearning after the things of the spirit:

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

If this were all of life the cry would be a dismal one but there is an answer.

> "Speak to him, thou, for he hears,
> And spirit with spirit can meet,
> Closer is he than breathing,
> And nearer than hands and feet."

Religion may take on various aspects. It may be formal or ecclesiastical, expressing itself in forms and ceremonies, in churches and music, in prayers and rituals. But this is not all of religion.

It may express itself in philosophical concepts, in theories of life, in explanation of the sources and origin of things and in their destiny; in the harmony and fitness of the entire universe; in the relation of material things to all of life. But this is not religion in itself.

It may express itself in doctrine, and in creed, and in form of belief. This belief may be very elaborate or it may be quite simple. Creeds and doctrines have been throughout the history of Christianity the center of a great deal of intellectual controversy. But mere creed or belief is not religion in itself.

Religion may express itself practically. There are those who feel that it does not matter so much what one believes of philosophy or religion, or how he worships, just so he lives a good, decent, practical life, and is useful. The useful citizen would seem to be the religious being. But the pragmatic test of life is not religion.

There have been periods in the history of religion when mysticism, the inner look upon life, was

conceived to be all of religion and evidence of a religious attitude. But even prayers and meditation and devotion, important as they are, do not constitute all of religion.

Some have thought that religion consists of correct and refined ethics, good behavior, good social attitude. Even this is not religion.

Religion must include all of the above: forms of worship, a reasonable explanation of the existence of force, positive belief in certain important things of life, a practical attitude toward life, reverence, piety, and a fine culture and ethical attitude. But religion is more than this.

Religion is life. President King of Oberlin frequently has said that religion is life or neither is anything. If this be true, then how important it is that college students encompass in their religion all other relations in life, and that they include in their life program ideals that belong to religion.

There is a dual aspect to religion. It is at once internal and external. It is a thing of faith and a thing of works. There is a God side and there is a man side. Now it is faith and now it is works. Now it manifests itself in saintliness and now in service.

The thoughtful student will ask about three

questions. What shall I believe? How shall I feel about it? What shall I do? It is impossible for one to prescribe a code of religious belief for another. It is quite conceivable, however, that each of us work out his own intelligent and religious creed, but certainly to be religious one must believe something. And there are certain abiding and genuine values which one may lay hold upon to his decided satisfaction.

The emotions must be encouraged. Religion, if it is anything, has an emotional aspect. It is not all emotion as some would think. But the intellectual and social feelings must be encouraged, and religion expresses itself ofttimes in emotional states.

All of these things rightly understood and rightly appreciated will find expression in a consistent life of practical deeds. All of one's open conduct must eventually square with his religious convictions and ideals. College students have no place in their sympathies for a hypocrite. A hypocrite is one whose profession and whose life do not tally, but true religion, genuine faith, and rational attitude toward the world of things and the world of spirit, are sure to produce right conduct and right behavior. They will result in

those fruits of righteousness known as industry, honesty, self-control, self-renunciation, moral courage, patriotism, and personal purity and piety. These are the rich, ripe fruits of a consistent Christian life.

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. What is religion? What is the Church? What is a creed? What is morality? Write your answers. Are college students more or less religious than other young people? Do they go to church more or less? What is your evidence?

2. Do you find a tendency for college students to scoff at religion? If so, why? Does the college student's religion differ from that of other young people?

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Chapter 13

RELIGION AND LIFE

Church going and church work.—The Church and Society.—Relation of religion to Science.—Belief and expression of the belief.—Loyalty.

Having considered in the previous chapter what religion is and what it is not, we can now couple it up with institutions, organizations, and activities of life.

Having asked and answered the question as to what religion is, one may ask what is life, and also ask what are those institutions for the conservation and expression of religion.

Much is being said about the church. Sharp criticism is being lodged against it, and much of this criticism is coming from college people. The criticism is two-fold: first, because of its adherence to creeds; second, because of its lack of practical service to the world. There is doubtless an element of truth in these criticisms. But they have become so rampant and the charges are made so sweeping as to include all churches. Students

should be thoughtful, discriminating, and sympathetic. Not all churches are subject to this charge, and perhaps no churches are deserving of such severe censure. A century or more ago many of these charges would have been valid. The church was dwelling in the field of theological disputations; it was in danger of losing its soul in trying to find it. In recent years, however, the church has taken on a more practical aspect. It is becoming socialized; service as well as sacrifice is emphasized, and it is mingling with the world rather than shutting itself from the world.

It would seem, therefore, that charges and criticisms almost a century old are brought forward and applied to the church and that those who make the charges have not discovered the new emphasis and the new program of the church. The church as such is not without its recognized weaknesses, and perhaps no one recognizes these weaknesses more than the churchmen themselves. The young student who gives sympathetic ear to these riotous assaults does himself an injustice if he heeds them.

The scientific spirit has had much to do with this. Young people who do not understand how to reconcile science and religion have become greatly elated over the results of their laboratory experiments, and it is not to be wondered at that

we almost bow at the shrine of Science and deify her as the ancient peoples deified the spirits of earth and air.

The business of the church, and of the schools, therefore, is to magnify the importance of the social sciences and of religion as well as of the physical sciences. Many of our young people are preparing to be engineers in the field of the physical sciences. To be human engineers, and to be engineers of spiritual things are of equal worth.

We hear much said about the college man's religion as if it were different from that of other people. Religion is religion, and life is life, and there is but little difference between the college man and the man off the campus. Absolute fidelity to truth in all its forms, especially divine truth; loyalty to the highest and the best that is within; devotion to the principles and ideals of Christ; absolute freedom from those things which would weaken mind and body, and the personal commitment of all that one has, are the final goals of achievement.

The college student will ask whether he needs to attend church. Students everywhere are raising questions about compulsory chapel attendance. These are of minor importance as such. The great problem young people will have to face is whether they include the spirit of Christ and of religion

in their lives and allow it to dominate all their actions. If this is done they will cheerfully place themselves in the presence of religious influences and they will cultivate religious ideals, and respond to religious appeals. Christianity is the most impelling, propulsive and explosive force the world has ever known. When once the young student has accepted it in its fullness it will have a great driving power and regular church attendance, chapel attendance, and other formal activities will be the natural trend of his life. He will not need to be compelled to go to chapel. He will not expect a formal program of church life. He will be inspired to it by the power within. All of life will mean vastly more to him. His soul will be responsive to the true, the beautiful, and the good. These ideals will dominate his entire conduct. The outcome and the result of it all will be true happiness and service. Unconsciously, automatically, and yet certainly the student's life will become a great field and a great force for expressional activity along all good lines.

After all, does it pay? Does it pay to be pure, and true and good? Does it pay to surrender one's self to these impulses and the highest of life's ideals? Does it pay to be religious? Let those who have experienced the joy of such a life give answer.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;.....
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend to all, the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

This cont
well be
Alice &
George
Humble
afo crea
All my lov
& prayers
—Beatrice Hazard
1- 29-1
(see pub
part book

TOPICS FOR DISCUSSION, PRIVATE STUDY, OR SHORT THEMES

1. Write some of the qualities of an ideally religious college student, with particular reference to his belief, his worship, his social life, his amusements, his sports, and his personal private habits.

2. Name some expected results of such a life in the twenty-five years after graduation.

What value is there to you in daily chapel devotions? In church attendance, in Christian Associations, and Sunday Schools?

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INDEX

	Page
Activities	10, 11, 12
Adams	39
Adjustments	9, 13
Athletics	23, 24
Attitude of Body	19
Beaver, Hugh	25
Bibliographies	133, 142
Black, Hugh	92
Bodily Conditions	19
Christianity	125, 130
Church	122, 129
Clothes	100, 101
College, purpose of	2
Concentration	63
Creed	122
Crusoe, Robinson	88
Dictionary	51
Dishonesty	111
Drinking	24
Earnestness	10
Ecclesiastical Religion	122
Edison, Thomas	59
Environment	9, 10
Ethics of College	107
Examinations	78
Exercise	21
Fashions	101, 102
Finances	34

PAGE

Formal Religion 122
Fraternities 14, 93, 94
Friendships 91, 92

Good Time 5
Gossip 112
Graves, Frank P. xiii
Groups 88,89

Habits, of reading, 35, 36—of study 49
Honesty 108
Honor System 108
Hours, of study, of sleep, of exercise 20, 21, 22
Hyde, President W. D. 2
Hypocrisy 124

Ideals, of life 127, 131
Imagination 25
Impurity 112
Industry 109
Intellectual Problems 29
Interest 55, 56

King, President 123

Laboratory Notes 45
Laziness 111
Lecture Notes 39
Library Notes 40
Little, President 101

Manners 100
Memory 75
Morale 88
Mysticism 122

Neatness 46
Note taking 38
Note books 46

PAGE

Organization 40
Orientation 11, 16
Outlines 39

Physical Condition 19
Practical Religion 122
Procrastination 111

Reading Habits 35, 36
Recitation 68
Religion 117
Religion and Life 127

Schedule 61
Science and Religion 127
Scientific Spirit 30
Selection of a college 6
Self-Help 62
Simplicity 109
Sleeping Habits 59
Social Relations 100
Student Government 96, 97
Study Habits 49, 52, 56, 58

Temperance 110
Text Books 31, 73
Thinking 31, 32, 33
Thompson, President W. O. 52
Thrift 108
Time, distribution of 59
Tobacco 24
Traditions 101, 102

Van Voorhis, May xvii
Visitors 63

Warnings 14
Will power 54
Worry 83
Worship 123